IMPRIMATUR.

Sept. 14. 1678.

GEORG. THORP
Reverend. in Christo Patri, & D. Dom.
GULIELMO *Archiep.* CANT. *a Sacris Domesticis.*

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THE Godly mans delight or A Family Guide to PIETIE

Containing Directions to a Holy Life with certain Christian Dialogues Also Prayers & Meditations upon severall occasions.

MVSEVM
BRITAN
NICVM

IMPRIMATUR.

Sept. 14. 1678.

GEORG. THORP
Reverend. in Christo
Patri, & D. Dom.
GULIELMO *Archiep.* CANT. *a Sacris Domesticis.*

The meaning of the *Frontiſpiece.*

READer this Emblem darkly doth foretell,
The way preſerves us from the jaws of Hell.
Piety's that narrow way that leads to Heaven,
Prayer's the conduct plains, and makes it even.
And though th' one ſide's Water the other Flames,
Yea, though the Hill is ſteep, yet Prayer ſu-
And helps us to endure Gibbets and Fire, (ſtains,
And from that Gate of Death help us to aſpire.
Prayer is that mark diſtinguiſheth a Paul,
And makes him known from Perſecuting Saul.
St. John *confined unto* Patmos Iſle,
Was at Heavens Council Table all the while.
Good Hezekiah *expatiates his breath,*
By Prayer that manacl'd the hands of death.
Prayer ſtays the Sun and Moon, till Joſhua
Deſtroys his enemies and wins the day.
Though Hur *and* Aaron *did ſupport the hand*
Of wearied Moſes: *Prayer we underſtand*
Procured help from Chriſt, that living ſtone.
Whereupon Moſes *ſat; 'twas it alone*
That made and cauſ'd the ſame; nay ſhall I tell,
Prayer was the cauſe Joſhua *ſucceeded well,*
Againſt proud Amalek *and all his Train,*
There put to flight, diſcomfited and ſlain.
And thus we ſee, Prayer is the conduct ſure
Supports, directs, and helps us to endure;
Makes plain that narrow way of Holineſs,
That leadeth unto Canaans *Happineſs.*

London, *Printed by* Tho. James *for* Richard Jones *at the* White Horſe *in* Little Brittain, 1679.

To the Right Vertuous

Mrs. JANE ALINGTON,

The Widdow of

WILLIAM ALINGTON *Esq*;

Together with her FAMILY.

Madam,

HAd not the invitation of a worthy friend (that first gave life and being to this so small a Treatise) invited me (though unknown) to present the same unto your so Vertuous a Personage and Family; it might have been a free-will offering from my self. If I should give my Pen leave to launch into the Ocean of your Vertues Praise, doubtless it would be emerged. And what can be more to the augmenting of True Vertue than Piety and Prayer, the proper medicaments for that Epidemical Distemper of this later Age (viz.) Ignorance, the implacable Enemy of all Vertue. Ignorance said I? yes: Ignorance in the midst of Knowledge, and Darkness, in the midst of Light. Ah! alas, too too evident it is, that many poor Creatures (notwithstanding the propagation of the Gospel) do go to Hell for want

of Direction to Piety and Prayer; the right practice and performance of which, is the only way to make us happy. Piety *is that narrow way that leads to the* Celestial Canaan *and* New Jerusalem. Prayer *is as it were the Helm whereby we should steer our course; nay, it is as it were, the Conduit-pipe wherein is conveyed all our supplies. It can fetch Water out of a hard Rock to a thirsty* Israel; *it can divide the* Red Sea; *it can deliver an Host,* &c. *And what so necessary as* Prayer *and* Piety *now, even in this very day, which is the only way to keep us out of the Paw of the Lion that would swallow us up; I mean those Hellish Crew, whose work it is to study darkness. And where should Piety together with Prayer, skroud it self, but under the wings of them who are its proclaimed friends. Let it find entertainment by you and your Family, and if it shall any way conduce to the crowning of your Vertues, by directing you to the* New Jerusalem, *it will be your profit and advantage; and the greatly rejoycing*

Of him, who is your
Souls Well-wisher at
the Throne of Grace;

T. W.

To the READER

Upon the enſuing

TREATISE.

WHo e'r thou art, to whoſe judicious eye
This Book ſhall open lie,
Sprung from a ſerious thought,
To publick uſe now to perfection brought.
I will not praiſe it, it will tell
Its own worth, if conſidered well. (ers,
Doſt thou want pleaſure? lo a Bed of flow-
Pluck, ſmell, and ſpare not. Haſt thou idle hours?
Read over this, here thou mayſt find
Bleſt Recreation for thy mind.
Hours are not idle, if thus ſpent,
To deck the Soul is its intent.
To help Devotion, and the Soul to raiſe
To heavenly thoughts, and better life, give
To God if it attain its end, then he (praiſe
That wrote, and you that read, ſhall hap-
But paſs the porch, go in, (py be.
You'll find the beſt within;
To read the Book begin.

A Preface to the *Christian Warfare*, or Encouragement to the *Christian* in his *Warfare*.

CHristian, thy work is great, thy foes are strong,
Thy way 'tis rough, thy journey it is long; (say;
Thy days are few; thy strength is weak, thou'lt
And poor thou art: But hold, perhaps I may
Facilitate thy work, and tell thee how
Thou may'st compel thine enemy to bow;
And plain thy way, abbreviate thy race,
And lengthen out thy days, or help thy pace:
Nay, make thee rich, if poor thou art, if not,
To make thee well contented with thy lot.
Here is a Magazine, here is a store,
Left by thy Captain that is gone before.
He led the van, he under-went what may
Occur, or meet thee in that self-same way.
His Armour he hath left; take up and fight,
He'll vindicate thee; 'tis not power or might
Can once thee wrong: most righteous is thy Cause,
And he's true Author of the Martial Laws;
Nay farther, to encrease thy courage, see
What Potentates now captivated be:
Death is unsting'd, the Grave is conquered;
And they were Captains once, are Captives led
But why do I detain thee, take a view,
And thou shalt plainly see, all this is true.
Invest thy self, haste, make thou no delay,
God grant thou may'st succeed, I daily pray.

THE

O Crocodilian World whose shining gloss
Is guilded Emptyness, and painted dross:
Thy Fawns, or frowns, I matter not, not I,
Crucifie th', I must. Thy Sister Flesh must die.
And Soul destroying Devil whose malice tis,
T'accuse th'Brethren that seek to bliss:
Thy Roaring rage is nought; Stand off or I
Will make thee th'Worlds Captain, captively.

THE CHRISTIANS WARFARE.

THe whole life of a Chriſtian is a continued Hoſtility or Open War; his grand Antagoniſt is the Devil, that great *Abbaddon*, the profeſſed Enemy and Deſtroyer; *Rev.* 9. 11. whoſe grand deſign is to enlarge the terrotories of his deſtructive Kingdom, by the ſpoil and ruin of poor ſouls. This is evident from *Gen.* 3. 1. where we have an account of his tyrannical aſſaulting of *Adam* in *Paradice*: No ſooner is *Adam* ſettled in *Paradice*, in that glorious ſtate wherein God ſet him, but this implacable enemy aſſaults him; and alas! prevails. Now having got ſuch an intereſt by the Foil and Fall of poor *Adam*, he continues his tyranny, as we find manifeſted all along in the Scripture. He carries on his deſign in the Old World, in the inceſtuous *Sodom*; by *Pharaoh* towards the Children

of *Israel*; nay even by the Patriarks, *David* and *Solomon* as far as he can: and thus he assaults and prevails in a great measure. Nay no wonder if he assaults these poor Creatures, when he attempts to set upon Christ himself. Having prevailed so against the first *Adam*, he'll see what he can do to the second; but blessed be God, *The Seed of the Woman has bruised the Serpents Head.*

Thus we see how this *Roaring Lyon goes about seeking whom he may devour*; what Souls he can ensnare and entrap: He environs and surrounds the Earth, to the intent he may devour.

Moreover, He has two Attendants, (*viz.*) 1. The *World*. 2. The *Flesh*; to carry on his hellish designs and plots against poor Saints; and the destruction of every Christian that endeavours to build up the Kingdom of Christ. And first he makes use of the World, that is, 1. The World it self, the love whereof chokes that vigor and liveliness that is or ought to be in a Christian. 2. Wicked Men in the World, in whom he acts and foments all the venom he can, both for the hindrance of the Gospels propagation, and the destruction of those that seek to be enlightened by it; to bring them to

the true knowledge of God and his way. Dismal is it to think, how far he hath and at this very day doth, preva by them. But blessed be *God that has set his King upon his Holy Hill of* Sion. *Psal.* 2. 6.

Secondly, Our inbred Corruptions that is that, that is called the Flesh, our which proceeds an innumerable multitu of destructive lusts, that keep a const hostility against a poor Soul; 1 *Pet.* 2. and these he makes his baits to cat Souls. He suits his baits, 1. According our constitutions and natural inclinatio 2. To our conditions. First, To our co stitutions, If they be inclining to Me lancholy, he tempts to Despair, if to San guine, he tempts to Anger: If our Co stitutions be Chearful, he tempts to Lase viousness: And so look what our Constit tions and Natural Inclinations are, acc lingly he suits his Baits and Tempta ns. Secondly, To our Conditions, I Nans Estate increase, so that he hath competent portion of the things of th World; he tempts him either to that de structive sin (*viz.*) Covetousness, which is the root of Evils; and this he throws und the Name of Good-husband or to Luxurious Prodigality and Pro

and this he covers with the Name of Good-fellow-ſhip.

Nay, in a word, No Time, Place, Degree, Age, Conſtitution, Condition, wherein, and againſt, and according to whom, he doth not ſuit his poiſonous baits, and exerciſeth his utmoſt policy, and endeavours to ruin poor Souls.

Bleſſed be God that he hath not left us ignorant of his Devices; but thrice bleſſed be his Name that he has not left us Naked, but has left us his own Armory; *Eph.* 6. and that of proof, which is able to defend us from all the fiery darts of this ſo potent an enemy. The parts whereof are, 1. The Helmet of Salvation. 2. The Breaſt-plate of Righteouſneſs. 3. The Shield of Faith. 4. The Girdle of Truth. 5. The Sword of the Spirit, which is the Word. 6. The Shoes of the Preparation of the Goſpel of Peace. 7. And laſtly, The Engine of Prayer.

Now let us ſee of what uſe all these are to a Chriſtian.

1. *The Helmet of Salvation*, That is a conſtant expectation and deſire of Eternal Happineſs. This is of great uſe unto us to ſupport us, and bear up our fainting Spirits under all Trials and Temptations; without the hope of which,

which, a Chriſtian would utterly deſpond. This is that that made ſo many Martyrs endure the moſt exquiſite Torments from the hands of Bloody Tyrants; *Heb.* 11.

2. *The Breaſt-plate of Righteouſneſs.* This is walking in Holineſs and Blameleſneſs; this is that Proof-piece that bears a Chriſtian out, and keeps off all the falſe Imputations and Slanders, that the Devil and Wicked Men (his Agents) can forge or invent againſt a Chriſtian.

4. *The Shield of Faith*, That is, A firm believing and truſting of God for the accompliſhment of his Promiſes. This keeps off the Fire-balls and Darts of Sathan, (*viz.*) Carnal Confidence, Preſumption, Security, Infidelity and Deſpair, *&c.*

5. *The Sword of the Spirit, which is the Word of God.* This wounds Sathan, and cuts in ſunder the concatenating knots of his various Temptations, by which he ſeeks to entangle Souls. This diſcovers all his Devices. With this Sword our Saviour foil'd this Champion; he oppos'd him with a *Scriptum eſt*, It is written.

6. *The Shoes of the Preparation of the Gospel of Peace.* This is aſſurance of Acceptation and Peace with God, through Jeſu Chriſt; acccording to that Holy Doctrine held forth in the Goſpel. He that

that is shod with these Shoes, is fit for his Journey to *Canaan*, thorow all his Oppugnants; knowing that God who is at peace with him, is both able and willing to be his conduct and deliverer from them all.

7. *Prayer.* This is that brings success to, and a blessing upon, all the rest; and enables a Christian, through Gods Free Grace and Mercy, to make use of all other the pieces of the Armory.

Thus we see how Christ our Captain has fortified us; he has not left us to fight without Weapons, without Armour, and that of Proof; nay, he himself has led the Van: he underwent all the hardship in this *Warfare*, and has as it were, given the Devil his deaths wound: He has conquer'd Hell also and the Grave; he's the Triumphant King and Captain: He has unstinged Death, he has only left us some small work to do, and that he has promised to help us in. Christian therefore be of good courage; let non make thee afraid; thy foes may environ thee, and enemies rage against the, yet be not dismayed, thy Cause is good, thy Captain is Victorious, and what thou art not able to do, he'll do it for thee.

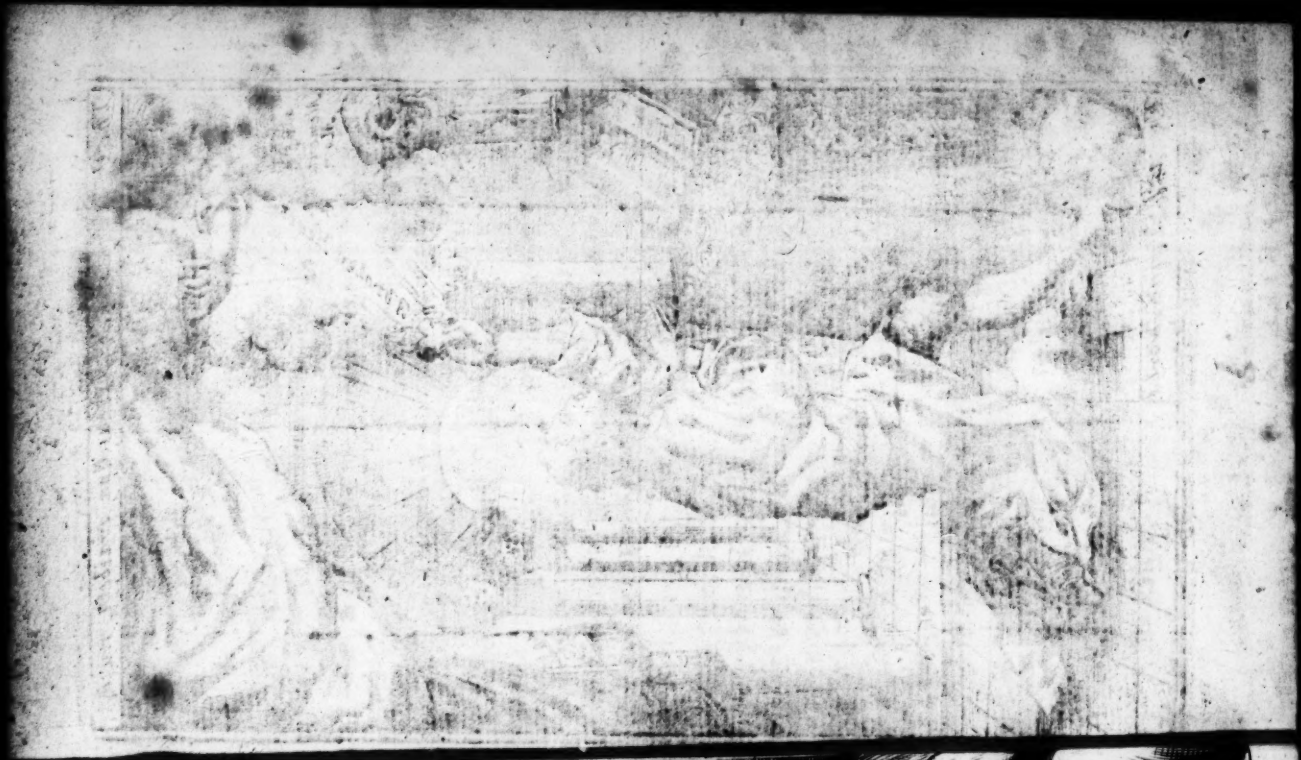
But

But it may be thou'lt say, Thou canst not tell whether Christ will be willing to accept thee for his Soldier or not?

Willing, yes, if thou art willing; but 'tis rather to be feared thou art not willing, because thou makest this objection: If he were not willing, to what end would he call and invite thee? O Christian do not doubt, but come; make no delay. Go to this Magazine, and invest thy self herewith, and thy Captain will maintain thee; if thou art willing, though thou art weak, he'll fight for thee; only take notice, that if ever thou look backward, thou art but a dead man. Press forward towards the Mark, for thou hast no Armour to defend thy back-parts. O Christian be valiant, and take notice of this, that if thou resist the Devil he is not able to with-stand thee, he'll flee from thee. Be upon thy watch, for thy enemy is subtil, and will watch his opportunity, if thou keep'st not strict watch. Be much in the exercise of thy Weapons, especially the Sword of the Spirit (*viz.*) the Word, and learn to imitate thy Captain; he repels Sathans blows with a *Scriptum est*, It's written. O Christian, quit thy self like a man. Nay, in a word, Be in the exercise of all thy Armour, lest

leaſt by diſuſe and diſaccuſtom'dneſs thereunto, thou be to ſeek when thou ſhouldſt be upon thy Guard. Let nothing offend thee, neither Proſperity nor Adverſity, Strength nor Weakneſs: Let not Infidelity prevail over thee. He that hath ſent thy Captain, and given him, how ſhall he not with him freely give thee all things? O bleſſed King and Captain, that hath left poor Chriſtians ſuch a Storehouſe, ſuch a Magazine! O Chriſtian, ſet upon thy *Warfare*; make uſe much of that powerful Javelin *Prayer*. Get the art of caſting it, that in caſe at any time thou ſtandeſt in need and be in a ſtrait, thou mayſt make uſe of the ſame. And let me caution thee againſt two things, that thou be not too ſecure in time of thy Peace and Proſperity, nor too much careful in time of Trouble and Adverſity. And now for thy Proſperity and Succeſs, thou need'ſt not be afraid, for thy King and Captain will be all in all to thee and for thee. So fight on.

EZEKIEL. chap. 37. v. 3
Son of man can these dry Bones



The Prayers of a Righteous Man availeth much.
Farewell Vaine World.

A Direction to an Holy Life.

THough 'tis true that never any Man was or can be ſaved by the Merits of his own Righteouſneſs or Holineſs; yet 'tis as great and as infallible a truth, that never any was or can be ſaved without Holineſs. Shall I inſtance, The moſt Righteous *Abel*, the Meekeſt *Moſes*, the moſt patient *Job*, the Holieſt *David*, the Wiſeſt *Solomon*, the Strongeſt *Sampſon*; nay, the moſt Evangelical Prophets and Apoſtles, were they ſaved by their own Righteouſneſs? Nay, neither were they ſaved without their own Righteouſneſs; which is palpably evident in Scripture. But a little to demonſtrate the nature of Holineſs, It is that, that makes us reſemble God our Creator and Maker; its Nature alſo is ſuch, as that it always aims at God its Center. As it is of and from God, ſo it always draws the Soul to God. It is a ſure guiding Thred to direct the Soul thorow the Nocturnal Labyrinth of a crooked World, to the Celeſtial *Canaan* of ſplendid Glory and permanent Happineſs. Moreover, It is Diametrically oppug-

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to all Evils; in a word, It differs ... all Sin and Evil, as Light doth from ...ness. *What communion has God with ...* And know (O Man or Woman, ...soever thou art) Holiness is indispensably necessary, if thou desire to be happy. Wouldst thou be Happy, or wouldst thou not? Wouldst thou enjoy God, or wouldst thou not? If thou wouldst not, ...r and lay by, for I do not desire to aggravate thy Torments; for know that the Word read or preached, will be the savor of Life unto Life, or the savor of Death unto Death. If thou wouldst be directed in the Narrow Way that leads to Happiness, here is a few Directions for thee: ...methinks I hear thee say, *How comes it to be of such indispensable necessity to be so holy?* ...answer, Of the many Reasons, together with Arguments, that might be given from both Sacred and Prophane Writings, I shall prefix only two, with ...Scriptures.

1. The first is, Because otherwise there is no appearing before God, it being the ordinary way God has appointed. Heb. 12. 14. *Follow Peace with all Men, and Holiness, without which no Man shall see the Lord.* Without Holiness there can (undoubtedly) be no Happiness, without

Piety

Piety, there can be no Purity; and without Purity no coming to God; for God is one that can behold no unclean thing; and without coming to God nothing but misery. Moreover, he loseth all the advantages in respect of this life, in particular, that honour that God doth dignifie his people with. It is *Moses's* great Title, God gives him (*viz.*) *My Servant.* It is in Scripture accounted by the Evangelist *John*, an honour to bear Christ's Shooes, much more an honour *to suffer for Christ: They that honour me I will honour.* 2. The comforts of this life, the pleasures and delights that otherwise he might enjoy; I mean not outward but inward pleasures and comforts, which are the true. Nay, in a word, *Godliness is profitable for all things, having the promise of this life, and that which is to come.*

2. So long as a man remains going on in a way of impiety, and unholiness, he is not only kept from the beholding of God's face or countenance in any of God's Ordinances; but also he doth more and more every day incur God's wrath, displeasure, and anger against him; *Psal.* 1.11. God is angry with the wicked every day. Nay, further, he in-

gages himſelf more, and confirms himſelf to be a Servant of the Devil; and ſo inſtead of liſting himſelf under the Banner of Chriſt, he liſts himſelf under the Banner of Satan, and conſequently becomes *Col.* 1.21. the enemy of God and his ways; and not only an enemy, but enmity it ſelf, *Rom.* 8.7. and can a man or woman be ſuppoſed to be in a good condition, whilſt at variance with God; who is but as chaff before the wind, and as ſtubble before the fire.

As I ſaid before, many Reaſons and Arguments to prove the neceſſity of an holy Life, might be drawn from Sacred and Prophane Writings and Arguments, even from a Principle of Morality or humane Reaſon; but ſeeing it is not our deſign at this time to produce them, ſince ſo many *Worthies* have ſo palpably demonſtrated, and proved it with invinceable Arguments, even as a Cloud of Witneſſes; we ſhall only note ſome few Scriptures, which will ſtop the mouths of the moſt bloody *Nero's*, tyrannizing *Pharaoh's*, ſubtle *Ahitophel's*, and perſecuting *Saul's*, *Heb.* 12. 14 fore-cited, *Pſal.* 93. 5. *Holineſs becomes thine houſe for ever.* *Rom.* 6. 19, 22. 2 *Cor.* 7. 1. 1 *Theſ.* 3. 13. and 4. 13.

Lev.

Lev. 5. 15, *&c.* But indeed the beſt Motive to an holy Life, is the conſideration of the effects of Death, of which in its place.

The firſt thing that I ſhall do, ſhall be to give ſome few Directions in order to an holy Life, whereby to get a better and nearer intimacy with God, and to ingage the Heart more to love God, and God more to love again; or rather indeed God to love firſt, and then the heart to love again; for God muſt firſt love, or elſe we cannot love him; God muſt firſt work, both to will and to do, of his own good pleaſure.

After acquaintance with God, to keep up holy communion with him; the firſt and beſt way will be to improve this acquaintance, as much as in us lies; for ſure I am, that though a man have attained to a competent knowledge of the things of God, and hath found ſome Beams of God's radient love breaking out and breathing upon his Soul; if not improved, will not only damp the heart, and make it cold; but will cauſe God to withdraw himſelf from that Soul. He ſo ſoon as he finds his love and kindneſs ſlighted, cannot but withdraw coming into that Soul, and hide himſelf.

This very cauſe we find amongſt men, where one hath done a kindneſs for another, it may be voluntarily, out of love, if he finds that he be ſlighted, and kindneſs be ſlighted and diſregarded, how can ſuch an one but take it ill, and repent him of both the kindneſs done, and hinder him from giving, or doing any thing more, and that not without good ground of Reaſon. *Ingratum eſt qui bene merenti non reponit.* Unthankful is he that doth not either reward a kindneſs received, at one time or another (if able) or at leaſt expreſs a willing mind, by a continued acknowledgment thereof.

Obj. *But you will ſay, How? or what ſhall a man do to improve this acquaintance with God? that thereby he may obtain a fuller fruition of, and have more communion with God?*

Anſ. The beſt and ſafeſt way will be, Firſt of all to be careful to ſpeak, think, or do nothing that tends to the diſhonour of God, or his ways. God cannot but take it very unkindly from any one, for whom he hath done ſo much, and towards whom his tender Bowels has been expatiated and inlarged, to whom he has unſpeably demonſtrated his infinite care and tenderneſs of affection from time to time;

time; to be either badly or malignantly ſpoke of, or hardly thought on, or injuriouſly wronged any way.

For indeed, how can it otherwiſe be expected, whom ſhould God have to be his friends, but they to whom he has extended a multiplicity of kindneſs; of whom ſhould God be honoured, but by them whom he has honoured; and indeed there is none that has done any thing for God, but he will reward it, and that infinitely, an hundred-fold, and there is a finite number for an infinite, *Matth.* 19. 29. For we have his Word and Promiſe for it, and he is one that cannot Lye. 1 *Sam.* 2. 30. *Them that honour me, I will honour.* And indeed they that do not care for honouring God, may expect that God will not care for honouring them; but adds immediately, and that palpably, *But they that deſpiſe me, ſhall be lightly eſteemed.*

Secondly, Be ſure always in all your affairs to ſet the Lord always before your eyes, queſtioning with your ſelves, how you ſhall anſwer any thing you do, when called before the great Tribunal of the moſt high God, whether it be neither the cauſe to incur his diſpleaſure, or wound your Soul and Conſcience; and this we

find holy *David* in the practiſe of, *Pſal.* 26. 8. *I have ſet the Lord always before me:* We find *Job* in this ſame practiſe, *Job* 31. 14. *What ſhall I do when God riſeth up, or when he viſiteth, what ſhall I anſwer him?* We find *Joſeph* making uſe of this Engine to reſiſt the Devil in the temptation of his Miſtreſs, *How ſhall I do this great evil, and ſin againſt God?* Gen. 39. 9. We find theſe three Worthies always upon their watch with this Javelin; and indeed it is the reaſon many times why men run into ſo many wicked and diabolical practiſes, and ſo help forward the Devils deſigns and temptations, and congratulate the luſts of the fleſh, becauſe they do not either rightly conceive what God is, or elſe not ſet him before their eyes.

3. Let Morning and Evening Sacrifice of Prayer and Praiſe be offered up unto God; *Pſ.* 92. 1, 2. Beware to be found prayerleſs Families, that call not on Gods Name; for why ſhould there be wrath upon your Families, *Jer.* 10. 25. O miſerable Families that are without God in the world, that are without Family Prayer! What have you ſo many Family wants,

To which purpoſe we have compoſed a few ſhort Prayers for every day in the week, and alſo for other occaſions.

wants, Family ſins, Family mercies, every day, every moment, and no Family Prayers? What is it to pray with *all prayer and ſupplication*, to have no prayer? Beware to ſay, I have no time; what haſt thou all thy time for? haſt thou it on purpoſe to ſerve thy God, and art careful for nothing leſs than to ſerve and glorifie him in it: O beware of this, hath God commanded *to pray continually, or without ceaſing*, that is always to be in a praying frame, and art thou no more ſolicitous to obey Gods command? In a word, Prayer is the procurer of all our Mercies, *Jer.* 29. 12. 2 *Sam.* 7. 2, 9. It will be very requiſite that ſome preparation be made. 1. It will be of great uſe to examine how you have ſpent your time, if at Night how you have walked with God; if in the Morning how kind God hath been unto you in keeping you from all ſpiritual and corporal enemies; and conſider farther how God might have thrown you into Hell. I remember I have read concerning a Heathen, that uſed every night to ſet an hours time apart to examine himſelf how he had ſpent the anteceding day, and to beg of the gods to pardon both his miſpent time, and intreat for a ſupply of his wants. And ſhall an Hea-

Heathen ſhame thoſe that profeſs to be the Souldiers of Chriſt?

Conſider what Mercies you have received, or what you ſtand in need of moſt, and let the Vitals of your Soul be moſt for that, only let it be with an holy ſubmiſſion to the will of God, in and for all things, eſpecially in Temporals, or in things conducing to the Body.

4. When thou appear'ſt before God, let it be with an elated eſteem of the Greatneſs, Holineſs, and Purity of God, and with a regardleſs eſteem of thy ſelf; the beſt way to come unto God is by a ſelf-debaſement, ſeeing by a ſelf-ambition, of *being as god's, knowing good and evil*, all mankind loſt Heaven, and ſo involved themſelves into a delapſed condition; and indeed we can imitate Chriſt no more than in an humble deportment to God-ward in all our Supplications. Moreover, ſo long as we come in the humility of our heart to God, we have Gods ingagement that he will not turn us off, he will accept us: The firſt ſtep to Exaltation is by Humility, and Self-abaſement, and abandoning all ſelfiſhneſs; and the beſt and chiefeſt way to the attainment of this is, by the admiring thoughts of God, not only in reſpect

ſpect of his creating & providential Power, in firſt creating all things of nothing, of no Being to make a Being, of a confuſed *Chaos* to form a fair and ſplendid Fabrick, as the Greek word ſignifies; I ſay not only in reſpect of that great and magnificent Power by which all things were made, and alſo that providential Power by which all things are preſerved and kept; but alſo in reſpect of the more magnificent and powerful and infinite wiſe contrivance of the ſecond and new Creation, I mean of that procuring a poſſibility, whereby man might be reſtored and redeemed from that lapſed and unſpeakably miſerable condition into which he is fallen, and that he might be brought into a nearer union and communion with God, by that Hypoſtatical Union in Jeſus Chriſt; and is there not matter of admiring both the infinite Wiſdom and Power of God, in his great Work and Contrivance? Yea, that, that might carry a Soul out of it ſelf, as it were, by admiring him in this very work.

5. Never come unto God but upon the account of the precious death and ſufferings of a crucified Saviour, laying aſide all thine own righteouſneſs as a menſtruous cloth,

cloth, and as filthy rags, conſidering that he that comes unto Chriſt (that is, believingly) what he asks he will do it; witneſs that gracious promiſe in *John* 14. 13. and *John* 15. 16. and *Joh.* 16. 23, 24, 26. do all in the Name of Chriſt, *Col.* 3. 17. And indeed it is a great pity that ſo many Promiſes as are made and laid down for the ſupport of poor drooping and deſponding ones, ſhould be no more regarded and made uſe of; it is as it were a ſlighting of Chriſts kindneſs; as if one ſhould ſay, What are theſe Promiſes to me, I matter them not, I do not ſtand in need of them; but know thou whoever, if any ſuch an one, that there is a day a coming when thou wouldſt be glad to embrace ſuch a proffer. I ſay never come in, and upon any account, but in and upon the account of the dear Redeemer Jeſus Chriſt; this muſt needs be the ſafeſt, ſureſt, beſt, and prevailing way, for he ſaith, *I am the Way, and the Truth, and the Life*, John 14. 6.

It muſt needs be the ſafeſt and ſureſt way, to come in the Name and Strength of Chriſt.

1. Becauſe he is able, *Heb.* 7. 15. If he take thy cauſe in hand, and thou committeſt it to him with an holy de-

pen-

pendance, undoubtedly he will carry it on, and crown it with perfection; all other means may fail, all other Agents may miſcarry, but he will, nay, he can never miſcarry; *He ſhall ſee of the travel of his Soul, he ſhall and will bring judgment unto victory.* He is able to reſiſt the moſt invincible temptation, and evade the moſt intricate Stratagems the Devil can make; he has conquered Death and Hell, and given the Devil ſuch a weakning blow, as that he can never be able to encounter one Battle more with him. All Power is in his hand in *Heaven and Earth, Matth.* 28. 18. And if he be ſo able, as that all Power both in Heaven and Earth is in his hand, what ſafer and ſurer way, than coming to God by him; none ſhall be able to pluck thee nor thy cauſe out of his hand; the Devil may aſſault thee, he may in many ſhapes and forms, but he ſhall never prevail againſt thee. When thou prayeſt, it may be he'll endeavour to diſtract thee, when thou comeſt before God, he will accuſe thee, as he did righteous *Job*; for he is called, *The Accuſer of his Brethren*, Revel. 12. 10. The Power of Chriſt hath, and ſhall caſt him down; *He hath overcome him by his precious blood.*

2. It

2. It must needs be the safest; because he is one with the Father, and the Father cannot deny him any request; *He hears him always*, John 11. 42. *I know that thou hearest me always.*

3. There is no other way: Let others pretend to what they will, and to abolish the Priestly Office of Christ, and so rob him of his Right and Honour, yet it is most plain, *He is the way, the Truth, and the Life*, and none other; he is the only beloved, in whom God is abundantly well-pleased; and he it is that must take our imperfect desires, and offer them unto God in his own perfection; our weakness must be supplied in his strength, our emptiness in his fulness, our unrighteous Prayers must be perfumed with the odoriferous smell of his spotless and blameless Righteousness.

It is most certain, That Man by the Fall lost all his Righteousness, and therefore imperfection can never appear before God, who is infinitely perfect; all fulness dwells in himself; and how can he look upon meer emptiness, unless it be in the fulness of his own Son.

6. Dare not to appear before God with any sin unrepented of, knowing that like an Adder that a poor man found, though

though almoſt dead, as ſoon as it recovered ſtrength and life by the heat of the fire, began to hiſs at him. Sin will (being cheriſhed) revive, and conſequently will prove a fatal Enemy. Let no ſin be delighted in, though it be the neareſt delight, and that that would procure the greateſt temporal benefit and profit: one ſin is enough to condemn a world, as appears by the eating the forbidden Fruit, it procur'd a curſe, an eternal curſe, had it not been prevented by a compaſſionate Saviour.

And wouldſt thou be bleſſed, countenance no ſin, but reſolve againſt all ſin in the ſtrength of Chriſt; all ſin in general, and every ſin in particular, both in reſpect of God and Man. *If I regard iniquity in my heart, God will not hear my prayer*, Pſal. 66. 8. ſaith *David*; and let it be ſaid of thee, as it was ſaid concerning *Athanaſius* by *Nazianzen*, *Se eſſe Magnetem & Adamantem dicit*, in reſpect of his ſweet drawing and winning nature; and yet an Adamant in reſpect of his ſtout courage againſt ſin; and in an eſpecial manner, theſe three empoyſoning ſins, 1 Malice and Anger. 2. Infidelility. 3. Self-eſteem.

7. With Chriſtian courage in all thy deport-

deportments repel all the blaſpemous injections of Satan, with heart-riſing, loathing and abhorrence; and be ſure alwayes to ſet a watchful eye over the two great Inſtruments Satan makes uſe of, the World, and Fleſh; of which more hereafter.

8. With all diligence in the heat of Heart affection preſs after things prayed for, and this will be a teſtimony unto God, that thou art ſenſible of thy wants, and will't acknowledge thy ſelf infinitely ingaged, for the ſupply of thoſe things thou ſtand'ſt in need of.

9. Let no opportunity ſlip, be ready to catch at the fore-lock of time.

Let no occaſion ſlip that fits thy mind,
Time has a lock before, but bald behind.

It was a Cuſtom amongſt the *Romans* to pourtray Time with a Lock before, but bald behind, to which *Cato* accords:

——— *Poſt eſt occaſio calva.*

Intimating that Time being once paſt, can never be recall'd. O! What a neceſſity is there of the improving the precious Dia-

Diadem of Time! how many poor miſerable Souls that are now languiſhing in Hell, bewailing the loſs of miſpent time, with repentance never to be repented of: Oh! What would they give for one year, one day, nay one hour of that precious time, of which they once were ſo laviſh? Who more free of time than they? Yea, ſome have ſaid, that they have had ſo much time they could not tell how to ſpend it; never once bethinking themſelves what a great work they had to do. O! therefore make uſe of this preſent time; time that is paſt you cannot make uſe of, time to come is very uncertain; for how long thou ſhalt live, thou canſt not tell: therefore make uſe of the firſt occaſion, whileſt time and ſtrength do laſt, whileſt thy Senſes are quick, thy Nerves limber, thy Underſtanding good, thy Judgment ſound, thy Sight clear, and all thy Faculties in a fit poſture to ſerve thy Captain and Maſter: See what an Heathen ſays to this purpoſe:

Ovid. *Dum vires annique ſinunt tolerate labores;*
Jam veniet taceto curva ſenecta pede.

Which may be thus Engliſhed:

Take pains to grow in Grace, whilſt young and ſtrong,
For age will numb thy joynts e're it be long.

Abandon all idleneſs, that canker and ruſt of the Soul, the Devil's pillow, and chief repoſe, his very Tide-time of temptation. Beware that it be not ſaid by you, when you come to look death in the face, as it was by a Cardinal that (being ſenſible of death's approach) cried out in the horrour of his Conſcience, *He had a long journey to go, but had been ſo idle and negligent, that he knew not one foot of the way.* What more hateful to God than this deſtroyer of Souls? See what God ſays to that Servant that had the one Talent, *Matth.* 25. 26, 30. *Tertullian* well ſaith, *Quid prodeſt eſſe? quod eſſe non prodeſt:* What doth it profit that a man be, and being doth not profit. *He that is ſlothful is brother to a great waſter*, Prov. 18. 9. as Mr. *Flavell* well ſaith;

— *Beſides all this, it muſt be underſtood,*
That of an idle hand, there comes no good.

And

And well it may be ſo ſaid, if we look but what befel *David*, for want of Employment, 2 *Sam.* 11. 2. *And it came to paſs in the evening-tide, when he aroſe from off his bed, and walked upon the Kings houſe, and looked from the roof, he ſaw a woman, &c.* So that we ſee, that idleneſs may well be called the Mother of Luſt; and on the contrary, how doth diligence keep all the Affections from idle and vain thoughts? and is very profitable for both Body and Soul: It puts the Devil out of his path-way of temptation, and as it were puts him beſide himſelf. O therefore be ſure to put away all idleneſs: And to ſtir thee up to this duty, Conſider what is like to be the portion of thoſe lazy drones whoſe ſloth the very Inſects condemn. The little Ant, and the Bee, how do they buſie themſelves to lay up againſt Winter, againſt a Storm, only being led by the Inſtinct of Nature: Well then may theſe careleſs Sots be termed to that ſlothful Butter-fly, that takes care for nothing but painting her wings, ſo that when winter comes, puts her head into a hole and dies. *The ſluggard will not plow by reaſon of the cold, therefore he ſhall beg in harveſt, and have nothing*: When others come with their ſhocks rejoycing, he ſhall

ſtarve for want. Keep thy Spirits, and all the Faculties of thy Soul, at work in thy ſolitary Ceſſations, leſt that like two Mill-ſtones, wanting Griſt, they grind one another to pieces: and the beſt thing to keep thy ſelf imployed in, will be to be much in the heart-ſearching work; to ſee how thy heart ſtands affected with God, for that either ſweetens or empoyſons all the reſt; the heart is the Inlet of Vertues and Vices: An Hoſt it is that entertains all ſorts of Gueſts, and needs to be eyed. Moreover, Purity in the inward parts is the moſt unerring and infallible teſtimony and evidence of a good and ſound ſtate; therefore ſearch it, try it by the Word of Light and Life, that true Touch-ſtone. 2. See how thy Will ſtands for God, the Will being the Seat of the Graces, it is very requiſite that it be purified: See how its Pulſe beats, queſtion it, What art thou willing to do, to ſuffer, to under-go, to forſake for God? Art thou willing to ſtand to Gods Cauſe in all tryals? and endure all tempeſts and ſtorms? Art thou willing to be imployed in what Office Chriſt ſhall put upon thee? and that to the hazard of thy Eſtate, thy Houſes, thy Lands, Goods, Wife, Children, Life and all? I ſay if thy Will be brought

brought to this height, thy ſtate is good; then thou art fit for communion with God. Try therefore thy Will, and 'twill be a good imployment in times of ceſſation.

Shun evil company (as much as in thee lieſt) when occurred with. In all company have a care of thy tongue: For *Cato* doth ſay,

——— *that in old and young,*
The firſt ſtep to Vertue, is to bridle thy tongue.

Have a care of thy tongue in all company; wicked men will be ready to carp, and reach, and good men will be alſo cenſorious when they hear evil, idle, and frothy diſcourſe; becauſe the Word ſaith, *Out of the abundance of the heart the mouth ſpeaketh*, Matth. 12. 34. Moreover, *Evil communication corrupts good manners:* ſuch as the heart is, ſuch is the diſcourſe; a worldly man will be talking of the world; an ambitious man of honour; a debauched man's diſcourſe will be frothy and light; but a pious man's of the things that appertain to God: *None can gather grapes of thorns, nor figs of thiſtles*; ſuch as the tree is, ſuch is its fruit.

Be ſure therefore to avoid lewd perſons company; for familiarity with ſuch, ſteal away the Affections with ſenſuality, and fleſh-pleaſing delights; by little and little ſtealing away thy heart from God, and ſo intangle it in the contagious and deſtructive Labyrinth of Phantaſie-pleaſing delights; by becoming remiſs firſt in one duty, and than in another, and ſo inſtead of becoming graduate in the School of Chriſt, becomes graduate in the School of Satan; till at length commenſes Maſter of Arts, and a debauched life becomes habituate: O beware of this! How many, even a cloud of Witneſſes have we every day, that aſſume theſe diabolica practices (*Tyburn* teſtifying) which to relate, time it ſelf would be almoſt too arct and narrow. Survey accurately, and circumſpectly, every action thou undertakeſt, with the Candle of the Word of Light and Life. Lay to the Line and Plummet, ſee whether it be conſonant to the Will and Word of God or no. Many Trees at a diſtance ſeem to be ſtreight, until the Line be applied to them, and then how crooked do they appear. *Wherewithal ſhall a young man cleanſe his way, but by taking heed thereunto?* Take heed and poize all your actions, and

and that with ſerious conſideration before enacted.

13. Have a care of being lulled aſleep on the lap of ſenſual delights and pleaſures. O how many ſplit upon this Rock? How many are drowned in the ſleep of carnal ſecurity, and are ſettled upon their Lees? O! how direful a miſtake will this be, to be carried from a Bed of Down to a Bed of ſcorching hot Iron? To be bound in everlaſting chains, down the ſtream of the delights of theſe laſt days of ours? And that hoiſe up their ſail before the fair gale of Proſperity, Pleaſure and Delights, againſt the ſecret blaſts of a reclaiming Conſcience; that would ſtand as a mark to warn them, leſt they ſhould ſplit their Ship, and loſe both Ship, Treaſure, and themſelves, and all.

O! what obnubulating darkneſs will they find themſelves in, and underſtandings overſhadowed with; that can't ſee how many have ſunk and periſhed in this Gulf? And that will not know their day of peace before it be hid from their eyes? And that like the rich man in the Goſpel, ſpend their portion of good things in this life, upon their pleaſures, and in gratifying their own luſts; which procures nothing but fuel to their fire, miſe-

ries to their torments; yea death it ſelf? Which, what, and how great and intollerable, if they did but conceive once, and underſtand; ſurely they would not do for a thouſand worlds?

What will thoſe Sons of pleaſure ſay and do, when all their joys ſhall be turned into ſorrow, their pleaſure into pain, their mirth into mourning, their pride into indigency and poverty, their gold into braſs, their ſongs into ſighs, their riches into ruſt? Then they that thought themſelves to be full, and rich, and increaſed with goods, and ſtand in need of nothing; will be found blind and naked, wretched and miſerable; *Rev.* 3. 17.

Miſtake not, Treaſures, Lands, and large Poſſeſſions, without a right improvement, will be but as a World of Lead to preſs thee into the loweſt Hell: And *what profit ſhall a man have to gain the whole world and loſe his own ſoul?* They will not only not profit, but greatly diſprofit; they will not only flee away, but when they do betake themſelves to flight, they'll leave (like the Worms) ſuch a ſuffocating ſlime behind them, that is like to choke the ſoul; unleſs waſhed in that Fountain, that is ſet open for ſin and for uncleanneſs.

Ho-

Honours and an Arm of Fleſh will ſtand thee in no ſtead, God has put a weak and frail nature in all terreſtrial things: What! and truſt to any of them? Truſt in *Broken Reeds*, that like *Jonas's Gourd* wither away, and leave thy *ſoul* to *wind* and *weather*. Thrice bleſſed and ſweet is our *Lord's Advice*, who would have us turn the *Eye of our Delight* from the *ſtaining glaſs* and *dying glory* of all *Terreſtrial Treaſures*; which moſtly gender miſchief, at leaſt harbours an inbred *corruption*; gilded over, to intice a carnal eye: upon which many times an *evil conſcience* is an attendant. The one like a Worm eats out the Heart, when the Harveſt is expected; the other ſeizes upon the Soul, in time of ſorrow. And as for *Friends* and *Acquaintance*, they may environ thee, ſo long as thy ſails flee before a fair and proſperous gale; but as ſoon as the clouds of indigency and poverty appear, where are they then? Have they not left thee and fled like a ſhaddow?

'Tis true, it is good to be ſeeking, and to employ all thy time and ſtrength for Riches and Treaſures, and a Magazine; but be ſure it be one that is not corruptible: Not one, that will ſtand in no ſtead. If thou be employed, be employed in the

beſt

beſt Trade. If thou get, get the beſt things. If thou dig, dig for the *Pearl of price.* If thou play the Merchant, trade in the beſt *Merchandize*: Not in temporary things, not in *gold and ſilver*, that ruſts and cankers, but in the durable riches of *Jeſus*, that has all durable riches and fulneſs in himſelf. Not in *Indian Treaſures*, but *Canaans Treaſures*: Not in *Egypts Treaſure*, but in *Treaſure* that bears price at the *New Jeruſalem.* The one thou mayeſt carry with thee, the other thou canſt not; thou muſt leave it to others: therefore if thou be wiſe, be wiſe for thy ſelf. Moreover, if thou trade in merchandize for theſe Countries, for *Canaan* and the *New Jeruſalem*, I'll tell thee that a *ſound faith*, a *fixed hope*, and a *ſpotleſs conſcience*, are the ineſtimable Jewels in theſe parts. If thou ſell all to buy theſe, and obtain them, it will be better than a thouſand worlds to thee. Thou ſhalt be crowned King, thou ſhalt be Joynt Heir in Heaven with Chriſt thy Victorious King and Captain.

That which Worldlings make and embrace as gain, count thou as loſs: That which they count as Pearls, count thou as Dung: That which they eſteem above all, count thou lighter than vanity; and more

more contemptible than dirt under thy feet. Inſtead of being wiſe for this World, be wiſe for Eternity; leſt, after thou ſhouldſt heap up Treaſures, and ſay; *Soul take thine eaſe, thou haſt goods laid up for many years*; thou ſhouldſt be ſtript of all and counted a fool for thy pains.

Inſtead of riches hoard up a ſtock of Grace, in this plenteous Harveſt of the Goſpel. Inſtead of worldly pleaſures, hoard up that that will procure everlaſting pleaſures for evermore. Inſtead of a world of cares, which always attend wealth and honours, accumulate to thy ſelf an undiſturbed peace: Peace with God, peace with Conſcience, and peace with all men. *And with all thy getting get underſtanding.* I ſay, inſtead of delighting thy ſelf in vain pleaſures, which are the accommodations of an empty world; (of which afterward) delight thy ſelf in the Lord thy God, and thou ſhalt be much wiſer.

14. Be content in and amidſt all the viciſſitudes of a fickle and unconſtant world, let it be thy chief ſtudy, to learn that excellent Leſſon of Contentment; to know how to carry it as well towards a frowning, as a flattering and fawning world; when it frowns, not to be troubled;

bled, and when it fawns, not to regard it: to be ſo wiſe a Pilot as to ſteer thy courſe, neither to ſplit on *Sylla*, on thy right hand, nor *Charybdis* on thy left; neither to ſoar ſo high on the wings of ambition in time of proſperity as to ſcorch thy wings; nor ſink ſo low in times of adverſity as to be drowned in that Ocean of deſpair: What an excellent proficiency had St. *Paul* made in this excellent Leſſon? he could ſay as very few elſe could ſay the like, *I have learned* (ſaith he) *in what ſtate I am, therewith to be content*; Philip. 4. 11. And indeed it was not in word, but indeed, which plainly appears by that 11th of 2 *Corinthians*; *He had learned how to abound, and how to ſuffer need.* If the World hold out a Scepter, he can tell how to uſe it; if a Shovel he can dig with it; if a Crown he can wear it, if a Croſs he can bear it. If a ſtorm he can endure it, if a calm he can enure it. So that in the uſe of all things, he lives as though he had them not, amidſt them. What a rare frame is this, to be able to turn ones hand to any Tune: To which purpoſe he gives an excellent dictate in *Heb.* 12. 5. *Be content with ſuch things as you have*; and he adds the Reaſon, *For he hath ſaid, I'll never leave thee, nor*

nor forſake thee: As if he ſhould have ſaid, I tell you from mine own experience, it is the beſt thing in the world to be content; for my Maſter that learned me this Leſſon, laid an entail upon it, that can never be cut off: he hath promiſed me and all others that will be Students in this Art, that he will maintain them, whatever it coſt him; and he as a Preſident, has left a Pattern, his own act and deed. Was he content to do ſo great things? to ſuffer great things? to undergo ſo hard things? Was he content to ſuffer hunger? Was he content to be weary? and to ſhew himſelf ſubmiſſive to whatſoever his Fathers will was; and ſhall not we follow our Captain, that have liſted our ſelves under his Banner, to be his Souldiers? We liſted our ſelves at our Baptiſmal Covenant, and renewed it again at the Lords Table, & ſhall we be treacherous to him? No, no.

This Jewel of Contentment is to be much eſteemed and valued, and that above any thing in this lower Orb; it is an ineſtimable Pearl of great price, it is of excellent Vertue, and that of divers kinds.

It is of a healing, or of a drawing vertue; it is applicable to any ſore: it will make one in a frame for any condition. Art thou rich? it will be thy Steward, and

and that a faithful one too, for the improving of thy Eſtate: Art thou poor? it will ſupply thy wants for thee: In both theſe we find it uſeful to *Job* in both the time of proſperity and adverſity; and in both theſe it was uſeful to St. *Paul* alſo, *I know both how to abound, and how to ſuffer need*; compared with that forecited place, *Phil.* 4. 11. Art thou ſick? it will be Phyſick to thee; it will teach thee to ſubmit to God's will, and that will bear up thy Spirits in, and amidſt thy greateſt pain: Art thou dejected? this will lift thee up: Art thou in priſon? this will viſit thee: Art thou hungry? this will fill thee: Art thou naked? this will cloath thee: Art thou friendleſs? this will make God thy friend, which is better than all the friends in the world beſides. Art thou in ſtraits? it will redeem thee and deliver thee out of them: Nay, Let thy condition be what it will, it is of great uſe to thee: Therefore learn this Leſſon above all, and that becauſe it will ſweeten all conditions to thee, and teach thee to truſt God in all conditions, and be as a Sovereign Antidote againſt that poyſonous and deſtructive ſin of diſpair.

And to the attaining of this rare Art of Contentment, take theſe few Conſiderations

tions as Directions to the attaining of this Christian Accomplishment.

1. *Consider, That it was in the Omnipotents hand, when he framed thee in the Womb; to have composed thee after another fashion than thou art: he might have framed thee an irrational Animal, or if not, he might have made thee despicable in every ones sight.*

2. *Consider, That (it may be) thy case (whatever it is or may be) 'tis not so bad, but some others have been in as bad or worse: and then what cause hast thou to be disquieted.*

3. *Consider, That whatever thy condition is or may be, sin is the instrumental cause of it; for sin is the procurer of all our miseries.*

4. *Consider, That when God afflicts any one of his children, it is in love to their souls;* as many as I love, I rebuke and chasten; *Rev.* 3.

5. *Consider, That God has promised* all shall work together for good unto them that love him.

6. *Consider, That whatsoever God inflicts upon any of us, it is less than our sins deserve.*

7. *Consider, That God is a merciful God,*

and

and will inflict no more upon thee than thou art able to bear.

8. *Consider, That afflictions or crosses, are but for a time, they are not, nor cannot be permanent.*

9. *Consider, These are but light afflictions to what God might afflict thee with.*

10. *Consider, That when God afflicts thee or any of his people, it is but to fit us for himself, and to fit us for a better state.*

11. *Consider, That God (many times) makes this his sign to his people that they are his; and that he designs nothing less for them, than to make them his heirs.* If we were without chastisement, then we were bastards and not sons.

12. *Consider, What Christ has suffered for us, and what all the Apostles and Prophets (witness that short Martyrology,* Heb. 11.) *and all the Martyrs since; and then surely thou wilt not have much cause to complain.*

I say consider these few things, amongst many, and then complain if thou canst, or be discontent if thou darest. *David* saith, *Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him.* He cries out three times in the 42. *Psalm* and

and the 43. as if he ſhould have ſaid, Thou haſt no reaſon to be diſcontent, nor diſcouraged at all; for in ſo doing thou diſtruſts God.

O thou Son of hope, whoſoever thou art, therefore learn to be accumulating a ſtock of this Sovereign Antidote, to apply to ſuch wounds as tend to deſpair.

Be careful to bear in mind always, the four great and laſt things: 1. *The day of Death.* 2. *The day of Judgment.* 3. *Heaven.* 4. *Hell:* And this may be a means to keep up thy heart towards God, and whereby thou mayeſt be kept free from that direful wrath and inextinguiſhable fire of Hell, kindled by an angry and implacable enemy of all ſin, even the Lord Almighty, which can never be defined by humane nature, nor by the beſt and moſt acute Philoſpher, that ever moved in this lower Orb, nor a dimenſion given by the beſt Student in the Mathematicks: Nay, it can never be decribed by any, becauſe none knows it but God alone: As touching the profundity thereof, it is bottomleſs, *Revel.* 9.1. as to the dimenſity of, it can never be full, it is inſatiable, *Prov.* 2. 7, 10. As touching the duration of it, it is for ever in-

extinguiſhable, that when as many years are expired as there are Atoms in the Sun, Sands on the Sea-ſhore, Graſs piles on the Earrh, and Stars in the Firmament, it will be no nearer an end, than before, and who is he that can, or dare undertake to expreſs it. This wrath to come cannot be expreſſed, untll it moſt furiouſly expreſs it ſelf in Hell, when the Devil as God's Executioner ſhall be looſed to inflict the moſt exquiſite torments on thoſe beaſtly ſluggards that have neglected the day of their grace, offered by Jeſus Chriſt in the Goſpel; that would not *know their peace before it was hid from their eyes*; and before they were everlaſtingly ſeparated from Chriſts Lambs, whom the Lamb of God redeemed with his precious Blood.

O! Where ſhall they appear that would not give the Lord Jeſus any reſidence in the cloſets of their hearts? They ſhall be ſtraitned aud crouded into Hell, that were ſo far bereſt of their ſight and underſtanding, and ſo far blinded, that they diſown'd God, that ſhould have been their hope, and their Redeemer; that ſhould have been the ſtrength of their ſalvation. O! what direful horror will then perplex their Souls? What trembling

their

their Joynts? What horrour their Conſcience? What diſtractions their Minds? What fear their Hearts? What deadneſs their Underſtanding at the Great Aſſize? Then they will ſay, what madneſs and diſtractedneſs did poſſeſs us, that we ſhould be ſo fooliſh, as liſt our ſelves under his Banner, that now will be our tormentor? and that like ſo many *Eſau*'s, ſold our Birth-right for a meſs of Pottage, for a few merry hours, and a little eaſe and delight? When *they ſee the Heavens paſs away as a ſcroll, and the Earth melt with fervent heat*, they ſhall ſee the reſemblance of their approaching miſery pourtrayed.

Then they ſhall feel the puniſhment both of ſenſe and loſs; then they ſhall have God's Vials of wrath and indignation poured upon them; then they ſhall be ſenſible of that devouring fire that God ſo many times, by his faithful Miniſters, hath preſſed upon them; that fire that either conſumes or refines the world, ſhall burn the ſinner to all Eternity, and yet ſhall neither be conſumed nor refined; always a dying, but never dead, And then how will his merry days be vaniſhed as a dream, and his jovial life will be as a tale that is told, and his Repar-

rees, pleaſant Sports, and wanton Dalliances, his Cups and Queans, his vain hopes of Heaven, and confident Conceits, all, all deceaſed, all will be paſs'd away together.

This is the time that ſinners, that the wretched world ſhall be diſcriminated from the happy Saints; whoſe miſery and property is to be wiſe too late. The Vizard of the World will then be taken off, it will be then unvailed, and then the ſeeming holineſs of the Hypocrite will be conſpicuous, and will be expoſed to the face and view of all the world, and then ſhall he ſee his own folly, not only in reference to his own Soul, but alſo in ſlighting Chriſt, offered to him in the Goſpel; then he ſhall ſee how nigh he came to the Kingdom of Heaven, and yet came ſhort of it; and how ſhall he expect or imagine to be hid in the day of the Lords anger, that knew that his Judge every day was looking on when he ſo diſſembled and cheated the world, himſelf, and God, as he ſuppoſed. O ye Hypocrites! God one day will force your Conſciences to witneſs againſt you, and your tongues to confeſs the accuſation, Chriſt's Miniſters muſt be brought in to ...eſt for God; and if God be againſt you,

you, who ſhall then be for you? If Chriſt that would have ſaved thee, be againſt thee, and condemn thee, who ſhall be able to juſtifie thee? All that feared God will atteſt againſt thee.

What a deplorable condition will it be, to think, how the Maſter ſhall evidence againſt his own Servant, the Husband againſt the Wife, and the Wife againſt the Husband, the Parents againſt their own Children, and the Children againſt their own Parents: Sinful Compotators, or Pot-Companions little conjecture they muſt bear witneſs of, and concerning, thoſe ſins that they have helped forward in others, and they themſelves heard and did; ſwearing and execrating, and mocking thoſe that feared God, and ſcoffing at an holy Life. The Fornicators little think, that their luſtful and wanton Mates muſt bear witneſs againſt them; that thought they had been concealed in ſecret places: and that that ſecreſie ſhall be laid open to the view of the world, and that thoſe that encouraged them to ſin ſhall accuſe them of ſin. O! the cold comfort that ſuch will have in the reflection of all their pleaſures, at that day, when the very devils that tempted them to ſuch and ſuch ſins, will ſtand at their

elbows to accuſe and witneſs againſt them, and tell them, that they were no readier to tempt, than they were ready to aſſent to every temptation. Where, on the contrary, they ſlighted Gods Miniſters, and ſtrivings of God's Spirit within them. The very Angels will witneſs againſt them at that day, and Conſcience will produce its black Bill of his ſecret reclamings, and of all the Examples that have ever been, to demonſtrate the diſpleaſure and hatred God has againſt ſuch ſins, as they have been Aſſenters to, and Agents in. *In turning the Grace of God into wantonneſs*, and in gaming and ſquandring away precious time; in which time, inſtead *of working out their own ſalvation*, they have wrought out their damnation. God's Book of Record will be produced, concerning all the thoughts, words, and actions, againſt ſinners. *Nothing ſhall have been done in ſecret, that ſhall not be revealed*; Luke 8. 17.

Nay, every man ſhall be his own Accuſer at that day. The painted Hypocrite will then cry out of his out-ſide profeſſion, fair without but foul within; a meer painted Sepulcher.

The covetous Uſurers Conſcience will accuſe and condemn him, for cozening and

and cheating others, for griping and grinding the faces of others.

The rich Man's wealth will ſo cry out againſt him, and the Canker of his Gold and Silver will witneſs againſt him, that he ſhall be forced to ſay, *Lord, I am in thy hand, do as it ſeemeth good in thy ſight with me.* His Riches will be corrupted, and his Garments moth-eaten. And the profane Sabbath-breaker, that notwithſtanding all the rebukes by evident Judgments from God, did profane the Sabbath, and inſtead of communicoting divine Truths, as for ſpiritual Food and Manna for his Soul to feed upon, from Sabbath to Sabbath, ſhall be forced to cry out, *Lord, I have neglected the day of Grace, do as it pleaſeth thee towards me.* I have, inſtead of learning thoſe things that would have inſtructed me in the way of life, learned that that has brought me to deſtruction, and this is the fruits of my Labour; inſtead of keeping and ſubjugating my ſelf to Divine Laws, I have rebelled both againſt Divine and Humane Laws; even the very Laws. of Nature and Humanity have I broken: Inſtead of attending thy Ordinances, I have attended the Invitations of my own Luſts.

O you that are yet on this ſide Hell, this ſide Eternity, have a care of ſtifling a good Conſcience, and know that if you will not hear it now, you ſhall be conſtrained to hear, when all your political excuſes ſhall be debarred; your mouths ſtopped, you ſhall ſtand ſpeechleſs; and Conſcience, God's Witneſs, ſet up in every Mans breaſt ſhall be heard.

There were four ſorts of Hearers ſpecified in Chriſt's Parable, but one ſort good; the reſt were Sabbath-breakers, ſuch as there are many now a-days, that inſtead of getting their hearts prepared, according to the preparation of the Sanctuary, to meet with God, and hear what he will diſpenſe to them from his Word, they trim, paint, and pin away a good Conſcience, in trimming, and painting, and pinning their Bodies. Where is that that the Scripture commands? I ſay, the time that ſhould be ſpent in preparation for meeting with God, is ſpent in dreſſing and trimming theſe craſie and rotten houſes of clay, that is like to fall at the blaſt of every Diſtemper, and e're long ſhall be turned into earthy droſs and clay; as trees that cumber the ground, and are uſeleſs in their Generation: They have leaves without fruit, ſhew without ſubſtance;

ſtance; and if Chriſtleſs and graceleſs, Devils will e're long be their Aſſociates, the worms to deſtroy their Bodies, and the worm Conſcience that never dies to gnaw upon their Souls to all Eternity.

Every Creature that has been abuſed, that now groans under ſin, will that day come in as a witneſs, to atteſt againſt thoſe unmerciful Creatures.

All things that have been abuſed, that ought to have been uſed to *the Glory of God* (as the Apoſtle ſpeaks) will teſtifie the juſt Judgment of God; the Meat, Drink, Apparel that have been ſo vainly ſpent and conſumed; the very Time, Place, and Room, ſhall witneſs againſt the Whore-monger and Adulterer, whom God will judge. All theſe things God will make uſe of, as Evidences againſt thoſe that ſhall have conſumed and ſpent them upon their own luſts.

16. Endeavour ſtill after an higher Attainment of Perfection. The Soul that grows in Grace, is the Soul that God will delight in, and love. Mercies improved, is the way to engage God to love, and to grant a further ſupply of Mercy. As none can be (impoſſible it is) ſo holy as God, and perfect as God; for ſo we muſt underſtand, when he ſays, *Be ye holy, as I*

am

am holy: not that any man can be as holy as God; but he muſt be underſtood, in reſpect of *perfectio partium, non graduum*; ſo none is to reſt in any Attainment, until they come to the Center, until they enjoy all that the precious Blood of Chriſt can purchaſe for them.

I have read a notable Story, wherein we have (by way of diſcourſe) betwixt a Begger and a *Divine*, a notable Example of Self-reſignation, and an high Attainment of Perfection (I mean) as I ſaid before, *perfectio partium non graduum*, of parts not of degrees; for it can be no otherwiſe, it is impoſſible to be as perfect as God. Which is as follows:

There was a certain Divine, famous in Learning and Piety, that did earneſtly importune God by prayer, for ſome time together, conceiving that he had not the true knowledge of the ways of God, notwithſtanding his much Learning attained by long Studies; begging that God would give him to know more of him, and himſelf, and that God would direct him to ſome that would teach him the way of Truth; and being inflamed at a certain time, with vehemency of deſire, a Voice, as was ſuppoſed, ſpake thus to him, *Go forth to the Church-yard, and there thou*

mayeſt

mayeſt find a man that can teach thee the way. And going forth, he found there a certain Beggar, with patched and torn Apparel, and filthy dirty feet, whoſe cloaths were not worth three half-pence, whom he ſpake thus unto: Divine. *God give thee a good morning.* *Beggar.* Sir, I do not remember that ever I had an evil one. Div. *God make thee fortunate and proſperous: Why ſpeakeſt thou on this manner?* *Beg.* Neither was I unproſperous, neither was I ever unhappy. Div. *God ſave thee, ſpeak now plainly.* *Beg.* Truly, Sir, I will do it willingly. Sir, Thou didſt wiſh me a proſperous and good Morning, and I anſwered, I never had an evil one; for when I am pinched with hunger, I praiſe God; if I ſuffer cold, if it ſnow, if it hail or rain, if the weather be fair or foul, I praiſe God; and therefore there never happened any *ſad or evil Morning to me.* Thou didſt likewiſe wiſh that I might be *fortunate*, I ſaid I was never unfortunate, becauſe whatever God gave me, I ſuffered, or whatever hapned to me, whether it were *agreeable to me*, or otherwiſe; were it *ſweet* or *bitter* to me, I gladly received it at his hands, *as the beſt*; and therefore I was never *unfortunate.* Thou ſaidſt moreover, that God

God would be eaſed to make me *happy*, whereunto I likewiſe anſwered, That I never had been *unhappy*; for I am fully reſolved (through his Grace) to adhere and cleave to the will of God (abandoning *mine own will*) into which I have ſo *wholly* poured out my will, that whatſoever he will, I may *will* the ſame; and for this cauſe (as I ſaid) I was never unhappy, being that I will cleave to his will only, and have wholly reſigned mine own proper will. Div. *This is very ſtrange; but what (I pray thee) wouldeſt thou do, if the Lord of Majeſty ſhould caſt thee into the bottomleſs pit, couldſt thou be content with his will? Beg.* Drown me in the bottomleſs pit? Why certainly if he ſhould, I have two arms by which I would ſtill embrace him; the one is true Humility, and that I lay under him, and by him I am united to his ſacred Humanity: The other, and that is the right one, which is Love, which is united to his Divinity; and alſo by this Love from himſelf, I hold him ſo faſt, that he would go down to Hell with me; and it is much better for me to be in Hell with God, than in Heaven without him.

By this the *Divine* learned, That the moſt compendious way to God is a true Reſig-

Reſignation, with profound Humility.

Hereupon the *Divine* ſpake again to the Beggar, and asked him. Div. *Whence comeſt thou? Beg.* From God. Div. *Where foundeſt thou God? Beg.* Even there where I left all the Creatures. Div. *I pray thee friend, Who art thou? Beg.* Who am I? Truly I am a King, and Jeſus himſelf crowned me, with *Peace, Power,* and *Reſt:* Div. *A King! Where is thy Kingdom? Beg.* Sir, the Kingdom of Heaven is within me, that is in my Soul, and I can now, and and do by his power (not mine own) in me, ſo govern, and command all my inward Parts, and Senſes, that all the Affections and Powers of the Old Man, in my Soul, are conquered, and are in ſubjection to me; which Kingdom no man can doubt, but is better than all the Kingdoms and Glories in the World. Divine. *What brought thee to this Perfection? Beg.* My ſublime Meditations, and union with that great God of Peace, and improvement of Mercies to his Glory, and by growing in Grace, adding one Grace to another; and I could reſt in nothing leſs than an aſſurance of God's Love, and this I have found. I have forſaken the unquiet World, and in him I have peace of Conſcience, and therein I reſt.

FORMS

And thus we see to what an excellency of Perfection may be attained.

But to conclude our Discourse, I shall give thee in five words, though very comprehensively, the whole duty of a Christian.

1. Be much in the Mortification work. Get thy Corruptions subdued, and mortifie all sin in thee, otherwise thou shalt, nay canst not, have a communion with God.

2. Be sure (above all things) to get thy self in favour with Christ; for (withal thou must understand) of and from him thy Salvation is and doth proceed; he it is that hath purchased both thy Salvation it self, the way also, and the means thereunto; and without him thou canst do nothing.

3. Bear much in mind the great day of accompt, that thou may'st give up thy accompt with joy; otherwise thou wilt never be regular in thy course; and withal be mindful who it is that must be thy Judge.

4. Be much in the attendance of the Word read and preached, for that is the only way that God has appointed for himself to be found in; moreover it is that that will discover unto thee what is thy Duty.

5. And lastly, Be much in Prayer, for this is that that will give success to all other; this is the Conduit-pipe to convay or discover all our wants to God, and mercies from God to us.

FORMS

FORMS OF PRAYERS

For Particular Perſons,

For every Day in the Week.

A Prayer for the Sabbath-day Morning:

MOſt Holy, and Glorious Lord God, I ſinful duſt and aſhes, preſuming to approach thy preſence, deſire that thou wilt pleaſe to fit my heart for the approaching ſo holy a Preſence as thine is, that on this day I may be ſo fitted according to the preparations of thy Sanctuary, as that I may meet with thy ſelf; that thou mayeſt communicate ſomething that may be of refreſhment unto my Soul by thy Word and Spirit; yea, that I may be found in the Spirit on the Lord's

Lord's day. O Lord pardon my ſins, that I have been guilty of this week paſt, and all my life paſt; and let them not ſtand as a flood to ſtop my Prayers from aſcending unto thee, or to keep back the influences of thy holy Spirit from my Soul. O Lord, looking upon them, and upon my nature polluted by them, it makes me afraid to look up unto Heaven. Nay, indeed I durſt not, only thou haſt commanded me to come unto thee by the vertue of the precious Blood of thy Son Chriſt, that is my ſtrong conſolation, hope, and comfort: Moreover, Lord, thou haſt preſcribed a comfortable promiſe, that thou wilt pardon the ſins of thy People for thy own Names ſake. O therefore for thy own Names ſake, do away all my ſins in the Blood of Jeſus Chriſt, that I may appear before thee in the Robes of Chriſt's Righteouſneſs, and and not in mine own; ſeeing all mine is but as menſtruous cloth, and filthy rags. Lord, prepare me for this thy days work, help me in it, and keep me after it, that thy Spirit may ſeal up Divine Truths in the cloſet of my heart, that laying them up in my heart, I may practiſe them in my life, and bring forth fruit with patience, meet for repentance. Lord, let neither

ther the cares of the World, nor the deceitful thoughts of riches choak thy Seed ſown, nor let Satan ſteal it out of my heart; but let it be as good ſeed ſown in a good and honeſt heart, that taking root downward, it may bring forth fruit upward, being watered with the bedewings of thy Spirit. O come in this day with freſh reviving Grace, that thereby I may be ſo quickned and qualified, as that I may meet with thy ſelf. Let this day be ſo ſanctified to me, as that I may ſay in the cloſe thereof, 'tis not in vain, but good to draw nigh to thy ſelf, & that I am drawn a ſtep nigher this day to thy ſelf, by the Blood of Chriſt. Lord, pardon the want of a reverent frame of ſpirit, & the unworthy obtruſion into thy preſence at this time, and look upon my unworthineſs, in the worthineſs of Chriſt; my imperfection, in his perfection; my ſinfulneſs in his righteouſneſs; and my weakneſs in his ſtrength; that I may appear righteous in thy ſight, in his righteouſneſs; and that for his own ſake. *Amen.*

A Prayer for the Sabbath-day Evening.

GRacious God, notwithſtanding the much imperfection my Soul has been clogged with this day, thou haſt given me cauſe this day to ſay from a grounded experience, that it is not in vain to draw nigh unto thee. Lord, I heartily thank thee for the refreſhing ſmiles of thy countenance, this day in thy Ordinances. O how good is it to draw nigh to God in his own way. Bleſſed be thy Name, holy God, That *never ſaidſt to the Seed of Jacob, ſeek ye my face in vain.* Lord, thou haſt been ſo good in communicating thy ſelf unto me, by thy Word and Spirit, that I may ſay (with thy Servant *David*) *What ſhall I render unto the Lord for all his Mercies?* Lord, it is matter of wonder and admiration to me, that thou ſhouldeſt deal ſo with me, ſeeing thou haſt been provoked by my coldneſs and deadneſs in ſuch a manner. I beſeech thee, O Lord, paſs by all my miſcarriages, that I have been guilty of this day, let not them be a prevention of a future ſupply of my wants and neceſſities; Nay, let not them be the cauſe of thy withdrawing thy ſelf in future attendances on thee, nor

nor the cauſe of removing thy Ordinances, thy Goſpel, thy faithful Miniſters and Meſſengers. O Lord, thou haſt declared thy ſelf a God of mercy, and indeed, I may, as it were, ſet to my Seal, ſeeing my provocations have been ſo many and ſo great. Lord, thou haſt not dealt after the manner of men with me. Let thy manifold Mercies be an engagement to ſtir me up to a more watchful frame of ſpirit, that by my negligence I incur not thy diſpleaſure. Lord, pardon ſins paſt, and humble me for ſins preſent, and keep me from ſins to come, that thereby I may be rendred meet for every good word and work. Accept my willingneſs, and overlook my weakneſs in thy only Son Jeſus Chriſt, in whom thou art well pleaſed. In whoſe Name I thank thee for all my enjoyments, and through whoſe Blood, I deſire to receive all my Mercies, and for whom I deſire to bleſs thee: To him, and thee, the onely wiſe God, be praiſe for ever, *Amen.*

A Prayer for Monday Morning.

BLeſſed God, all thy dealings with the Sons of men, atteſt thy liberali-

y and bounty, thou reneweſt thy mer-
ies every morning. Lord, renew my
heart, that I may be capacitated to ſerve
thee, and to ſing new Songs of praiſes
to thee every morning. Bleſſed God,
thank thee that thou haſt made my life
precious in thy ſight; that thou haſt
chained up Satan, that roaring Lyon that
goes about night and day, ſeeking whom
he may devour; that would have devou-
red me Soul and Body, unleſs prevented
by thy power and goodneſs. O help me,
ſo long as I have a being, to praiſe thee.
Lord, how mighteſt thou have made my
bed my grave, my ſleep my death, and
have cut me off from the Land of the li-
ving; yet thou haſt been pleaſed to pre-
ſerve me, and keep me from the rage of
cruel Enemies both ſpiritual and corpo-
ral. Seeing, Lord, thou haſt dealt thus
with me, let this day be of great uſe to
to me, that I may learn ſome things in it,
that may be of ſpecial uſe for my Souls
advantage, and that ſeeing all time was
given for the Service of God, that I may in
my employment, meditate either on the
word that I have heard thy day paſt, or
thy works, in which are many wonderful
& myſterious things to be ſeen, worthy ta-
king notice of, and contemplating upon.

Help

Help me ſo to begin the week, as that I may ingage thee to proſper all my undertakings in the remaining part of it; undertaking nothing but what may be pleaſing to thy ſelf, and conſonant to thy Will and Word. Let my labours be ſweetned by thy bleſſing, and ſupport me under all. Help me to be uſeful in the place and ſtation where thou haſt ſet me, that I may not be branded with the name of a cumber-ground. All this, and what thou the only wiſe God, knoweſt neceſſary for me, I humbly beg for Jeſus Chriſt's ſake. *Amen.*

A Prayer for Monday Evening.

GRacious Lord, I humbly thank thee, that thou haſt been pleaſed this day to preſerve me, and to ſupport me under all my undertakings and conce. ns, and that thou haſt given me health and ſtrength, and liberty, and liſe, all which are in thy hand, and at thy diſpoſal. Lord let the conſideration of theſe things inſtigate my dull heart to praiſe thee: O Lord, in all thy dealings with the Sons of Men there is matter both of prayſes and rejoycing. Lord, thou never deal-

eſt with thy People but in a way of love; not in a way of Judgment, but Mercy. If thou ſhouldeſt have marked ſtrictly what I have done amiſs, I have done more amiſs, and againſt thee, than ever I can, or have done, for thee in the courſe of my whole life. I beſeech thee, O Lord, paſs by all my offences, and let them all be waſhed away in the Blood of that immaculate Lamb Chriſt Jeſus.

O Lord, I bleſs thee for thy watchful Eye of Providence; how much of thy goodneſs has been manifeſted this day to me-ward. In the Morning thou affordeſt Mercies, and in the Evening thou withholdeſt not thy hand. O let Morning and Evening Mercies be of uſe to bring my Soul into a nearer communion with thy ſelf. Let all the bedewings of both right hand and left hand Mercies, the bleſſing of the upper and neather Springs of ſpiritual Mercies and temporal Mercies, be continued and ſanctified to me, that I may bring forth fruit anſwerable to the pains, God the great Husbandman, has taken with me, and coſt he has laid out upon me; Lord, that I may not be as a fruitleſs Vine, that bears either no grapes, or elſe wilde grapes; but O that I may bring forth grapes in cluſters; fruit, much

fruit,

fruit, and good fruit. Lord, now wilt thou be pleaſed to paſs by the negligence of this day, and let my defects be made up in him that is fulneſs it ſelf, Jeſus Chriſt; and as I am about to betake me to my repoſe, Lord, let me acquieſce in thee; and grant that lying down I may ſanctifie thee in my heart, and lying down in peace, and riſing again, I may know, and ſay the Lord ſuſtains me; and that for Chriſt Jeſus ſake. *Amen.*

A Prayer for Tueſday Morning.

GRacious Lord God, who filleſt Heaven and Earth with thy Goodneſs, and makeſt the hearts of thy people glad thereby: O who is a God like unto thy ſelf, a God glorious in Holineſs, fearful in Praiſes, doing wonders. The Heavens declare thy Glory, & the Firmament ſheweth the work of thine hands, day unto day ſheweth thy wiſdom, and night unto night uttereth knowledge, that thy Name may be exalted above all the gods. O Lord, let thy wiſdom be manifeſted in and upon me, and let a powerful operation of thy Spirit be manifeſted in the renewing of my heart, and mortifying

fying the corruptions of the Old Man; that my will may be changed, and that the ſpirit of the Prince of the Power of the Air that worketh in the children of diſobedience, may be diſpoſſeſſed. Extinguiſh all the revivings of mortified luſts. O Lord, thou knoweſt that this work is a very hard work, ſuch a work as none can do but thy ſelf; therefore grant thy aſſiſtance. And as thou art pleaſed to renew my ſtrength night by night, by moderate ſleep and reſt, Lord, renew my ſpiritual ſtrength, that I may be more than a Conqueror over all my carnal corruptions, through Jeſus Chriſt. O Lord, wilt thou pardon all my vain thoughts this night paſt, whatſoever has been diſconſonant to the Will and Word of thy Sacred Majeſty. O Lord, theſe things thou knoweſt ariſe from the Principles of a corrupt nature; mortifie them, I pray thee, for me, ſeeing the work of the new Creation is by, and of thy ſelf, the heart-work is to be done by a more potent hand than man's. Subdue my corruptions, renew my will, ſtrengthen my judgment, illuminate my underſtanding, and capacitate me for every good word and work. Thou Lord, haſt preſerved me this night paſt, preſerve me

this

this day, and undertake for me, and let all my undertakings be bleſſed by thee, in and through thy Son Chriſt Jeſus. *Amen.*

A Prayer for Tueſday Evening.

INfinitely wiſe God, thou haſt manifeſted abundantly thy loving kindneſs unto me, though I ſinful duſt and aſhes have provoked thee by my many miſcarriages, not only this day, but every day. Lord, I bleſs thee for thy Providential care over me this day, and for that ability under all my Undertakings, by which thou haſt ſuſtain'd me, and kept me by thy free Grace and Mercy; not that there was any thing in me that might move thee ſo to do. Lord, let all theſe Mercies be ſo remembred by me, as that they may be a means to ſtir me up to a more active and lively frame of Spirit, to act more in thoſe things that may conduce to thy Honour. O Lord, I have lived, but not to thy ſelf; O pardon all my unprofitableneſs, my barrenneſs, and leanneſs; let the bedewings of thy Spirit ſo water my parched Soul, that I may be more fertile under the ſame. I confeſs, I have been a very Truant in Chriſt's School, yet

Lord,

Lord, thou haſt not dealt with me according to my failings, but according to the riches of thy free ſtreams of Grace and Love? O let not my ſins ſtop that Fountain running towards me: but let the Fountain that is ſet open for ſin and uncleanneſs, waſh my ſins all away: O Lord, let me be waſhed white in the Blood of the Lamb; and let the ſcarlet & crimſon ſtains that ſin has made in my poor Soul, be waſhed out. Let not my unworthineſs this day, prevent my night Mercies; let not thy Providential care deſiſt to me-ward; but rather forgive my ſins and offences, and let my miſerable failings move thee to pity me: O do it for thy Names ſake. Thou, Lord, haſt ſaid, thou wilt blot out the ſins of thy people for thy Names ſake; O accompliſh this rich Promiſe to me-ward, that I being ſenſible of thy great forgiveneſs, I may be greatly moved to love thee. 'Tis ſaid, *Mary* loved much, becauſe ſhe had been forgiven much. Lord, let my reſt be ſweet unto me; that being refreſhed thereby, I may the next morning be cauſed to rejoyce in thee, and praiſe thy Name. Let this nights reſt put me in mind to ſeek Chriſt, that I may have everlaſting reſt through him. All which

I beg for his ſake alone, the purchaſer and procurer of all my enjoyment; for whom I bleſs thee, and to whom with thy Holy Self and bleſſed Spirit, be praiſes for evermore. *Amen.*

A Prayer for Wedneſday Morning.

HOly God, grant me a pardon of all my ſins, and in particular the ſins of this night paſt; all my vain thoughts and cogitations. Lord, I cannot expreſs them unto thee in particular, yet thou knoweſt them all: I pray thee, Lord, blot them out of the Book of thy remembrance, caſt them behind thy back, let them never be ſeen any more, either in this life, or in the world to come, to my condemnation. Lord, as thou art pleaſed every Morning to renew thy Mercies to me, renew my heart within me, that I may be occaſioned to renew my thankfulneſs to thy ſelf, for thy bounty and benignity to me: let the improvement of left-hand Mercies engage thee to a further ſupply of right-hand Mercies; the improvement of temporal Mercies engage thee to a further ſupply of ſpiritual Mercies; and let both be ſo improved by me, that thou mayeſt have the Glory, and I may have com-

comfort in and through thy dear Son Jeſus Chriſt. Help me this day in all my tranſactions to remember thee, and that I may ſet the Lord always before mine eyes; that I may thereby reſiſt every temptation, as thy Servants, *Job*, *Joſeph*, and *David* did. Let the ſoundneſs of my ſtate be demonſtrated by the regularity of my courſe. Regulate and rectifie what thou ſeeſt irregular in my life, that all my deſigns and purpoſes may be for thy Honour: let Piety be my delight; let ſin be the object of my hatred; accept what is good in me. Be my counſel in my enterprizes and undertakings, and direct my will, that I may do nothing but what tends to thy Glory, for Chriſt's ſake. *Amen.*

A Prayer for Wedneſday Evening.

O Eternal God, who art glorious in Holineſs, fearful in thy Praiſes, doing Wonders. Bleſſed by thy holy Name, thou giveſt poor Creatures, ſuch as I, occaſion to rejoyce in thee, and to ſeek unto thee through the mediation of thy dear and well-beloved Son Jeſus Chriſt. Lord, let all Mercies be of great uſe to me,

me, for the drawing out of my heart after thy ſelf. Pardon me, that I have been no more enamour'd with thy Son, that he has been no more amiable to my Soul, even the fountain of all my Mercies, the well-ſpring of all Goodneſs, the Author of all my Enjoyments, and by whom all my ſins muſt be pardoned, if they be pardoned. O Lord, look upon his ſatisfaction and interceſſion for me: O divest me of the rags of my ſin, and inveſt me with the Robes of Chriſt's Righteouſneſs; let the ſtream of his precious Blood obliterate thoſe crimſon and ſcarlet ſtains that ſin hath made in my poor Soul. O Lord, what time might I have redeemed, wherein I might have had more communion with thy ſelf, and thy Son Chriſt, and done more for thy Honour, if I had been wiſer, Lord, help me this night to experience more of thy love to my Soul, by coming in with freſh ſupplies of Grace; received Grace is not ſufficient for me, my nature is very much declining, and therefore grant me freſh ſtreams of Love and Grace, that thereby I may acquieſce in and upon thee, knowing thou art a God ſufficient for all theſe things I ſtand in need of. I bleſs thee for my preſervation and ſuſtentation, thou haſt preſerved and ſuſtained

ſtained me with. O ſuſtain my Soul with freſh influences of thy Countenance, and as I am about to betake my ſelf to my reſt draw thou the Curtain of thy Fatherly Protection about me. Help me to ſanctifie thee in my heart, laying my head to my pillow. And that for Chriſt's ſake. *Amen.*

A Prayer for Thurſday Morning.

MOſt Holy God, before whoſe preſence the Angels themſelves, who are ſuch ſpotleſs Creatures, vail their faces, even them thou chargeſt with folly; and if them, what mayeſt thou charge ſuch a ſinful wretch as I with. Nay, Lord, the beſt of my actions they are full of impurity. Help me, Lord, to lay my face in the duſt, and to confeſs my uncleanneſs, one of an uncircumciſed Heart and Ears, that ſince I could do any thing, could ſin; and ſince I could ſin, I could almoſt do nothing but ſin. O Lord, pardon me, for the greatneſs of my ſins is intollerable, they are more than I am able to bear. Help me to lay them on him who is mighty to ſave. No ſin, O Lord, is ſo great, but thy Mercy is greater. No ſin

is

is too great for thee to pardon. Pardon ſins of omiſſion and commiſſion, actual and original, do all away in the Blood of Chriſt. O Lord, let not the ſinning away of received Mercies, prevent future Mercies. Pardon my vain and ſinful thoughts this night, or whatſoever thou haſt ſeen amiſs in me, and accept my requeſts, O Lord, as a Sacrifice in Jeſus Chriſt; renew that league my very Dreams have broke; and accept my thankfulneſs for thy protecting Providence; thou mighteſt have made my bed my grave, my ſleep my death, and cut me off from the land of the living; but bleſſed be thy Name, thou haſt yet made me praiſe thee in the land of the living, praiſes to thy holy Name: Let the Mercies of this night ſtir me to an holy and cloſe walking with thee all this day: let me be actuated by thy Spirit, they being only in a right frame, to whom thy Sprit is leader and guider. Bleſs my undertakings, and let them be for thy Glory, through thy Son the Mediator of the New Covenant, Jeſus Chriſt the Righteous; to him, and to thy ſelf, for him be praiſes. *Amen.*

A Prayer for Thurſday Evening.

MOſt Holy Lord, and in thy Son our moſt merciful Father, ſpeak to my Soul, that I may hear and live; that I, though but a wilde Olive-branch, may be grafted into the true Vine: let me no longer be a ſtranger to the Covenant of Grace. O Lord, I have been very ſinful and rebellious againſt thy ſelf, in all my deportment; I have many times ſinned againſt my own knowledge, I have ſinned againſt light, and againſt love. Pardon all my miſcarriages, not only this day, but all my days. O do all away in the Blood of Jeſus Chriſt, and let me appear in my Elder Brother's Garments; inveſt me with his Righteouſneſs, but firſt of all diveſt me of my own: let thy Grace increaſe in me, but let ſin decreaſe; let me grow in Grace as I grow in years, and that no day may paſs over my head, wherein I have not learned ſomething that tends to my Souls health. Help me every day to learn ſomething that may tend to the mortifying of ſome luſt, for my eſtabliſhment in the truth, and for the direction of my feet in the paths everlaſting. Pardon me that I have done no more for

thee

thee this day, that I have redeemed no more time. O Lord, I might have redeemed more time if I had been wiſe, wherein I might have had more Communion with thy ſelf; and might have engaged thee more to have bleſſed me in all my Enterprizes. Lord help me to redeem time, becauſe the days are evil. I thank thee for thy care and preſerving providence this day. As touching thoſe things that have been done amiſs in any way or manner this day by me, let them not prevent night mercies: O deal in Mercy and not in Judgement, with me; let thy love conceal all my offences. As touching this night, Let my reſt in it be ſweet unto me. Let every night be as it were a *memento* of the ſilent night in the Grave, a remembrance of death, to put me in mind of my later end: Make my reſt ſweet unto me, that being refreſhed with moderate reſt, I may the next morning bleſs thy name, and be ingaged to a more lively activity for God the next day, and that for Chriſts ſake. *Amen.*

A Prayer for Fryday Morning.

GLorious Lord, 'tis thy great condeſcenſion, that thou doſt after ſuch a manner afford the priviledge of the means of Grace unto me; and that thou doeſt give me freſh occaſions every morning to praiſe thee, and to pray unto thee; to thank thee for Mercies received, and to beg further ſupplies of future Mercies. O Lord, let not my unthankfulneſs prevent what further bleſſings thou mayeſt deſign for me. O I have been very ungrateful, unthankful, and unkind, in that I have expreſſed my thankfulneſs no more, by an holy, humble, and a regular walking before thee. Pardon that black ſin of ingratitude, of which I have been too too much guilty, by walking contrary to thy Preſcriptions, and contrary to the Canons and Conſtitutions of Heaven. Pardon that I have done ſo little for God, that I have loved ſo little, whereas God has loved me ſo much; evidenced by his gracious dealings to me-wards. O help me to believe, and that ſtrongly; hope for Heaven more confidently, and love thee more fervently; and bear the Croſs more patiently

patiently and ſubmiſſively; that thereby I might ſteer my courſe more evenly to the *New Jeruſalem.* Lord thou haſt been very kind unto me, thou haſt dealt with me in love this night, in my preſervation and protection in Soul and Body; from Spiritual and Corporal Enemies; thou haſt guarded me by thy ſpecial Providence. Accept of my thankfulneſs, and grant that my humility and thankfulneſs, may ingage thee to extend more of thy benignity, proſperity, and ability, in the affairs of this life. Sanctifie my heart, that this day I may act for God, as in the preſence of God. Direct me in the courſes, not only of this day, but all my days; that all may be to thy Glory; and the comfort of my Soul, through Chriſt. *Amen.*

A Prayer for Fryday Evening.

BLeſſed God, it is the great comfort of thy People, that at any time thou art pleaſed in ſuch a condeſcending manner, to let them ſpread their caſes before thee. O Lord, ſure I am, Thou never *ſaidſt to the Seed of Jacob, ſeek ye my face in vain*; for ſo thy word manifeſts unto us. Whereas,

Lord, I, duſt and clay, have rebelled againſt thee from time to time, yet thou art pleaſed to admit me to come into thy preſence, and to tell what my wants are; and bleſſed be thy Name, thou haſt granted a ſupply, and haſt encouraged me to come again, and haſt not dealt with me after the manner of men; but haſt been pleaſed many times to grant me the ſame Mercies that I formerly abuſed. How many days have I ſpent vainly, and yet thou haſt given me the enjoyment of more. I pray thee, paſs by my many miſcarriages in this very days courſe. O how little have I done for thee? how little honour have I brought to thy Name? How ſelfiſh have I been? How unmindful of God have I been? How little have I done in order to the making of my Calling and Election ſure? Lord, how ſhall I eſcape in the neglecting ſo many precious opportunities. Inſtead of doing thy will, I have followed the dictates of mine own carnal heart and corruption. Inſtead of doing thy will, I have done mine own. Pardon what is amiſs this day; and ſanctifie this nights Mercy unto me. Let thy good Angels keep me, let thy Spirit preſerve me, let my very thoughts be towards thee; keep me from vanity, from ſin that foul

foul deſtructive enemy; and keep me from the Paw of that roaring Lyon. Let me acquieſce and reſt in thee, through thy Son Jeſus Chriſt: *Amen.*

A Prayer for Saturday Morning.

LOrd God, Merciful and Gracious, and abundant in Goodneſs and Truth; thou haſt been pleaſed to preſerve me with thy ſpecial Providence from time to time, from day to day, and night to night: and to keep me under, and in, all ſtraits, in and amidſt the viciſſitudes of this World of Incumbrances. O thou haſt dealt bountifully with me. Grant that I may not be barren under all, that thy Providences may not be ſilent to me. Thou haſt ſaid, Day unto Day uttereth Wiſdom, and Night unto Night ſheweth Knowledge. O teach me by all. Let every Mornings Mercy, and every Evenings Mercy, and every Days Mercy, be of much uſe unto me; yea let all Seaſons be advantagious to me. Let time be improved by me for God, for which end all Time was given to Man. Lord direct me in all my Affairs this day, counſel me in all my Concerns,

proſper me in all my Deſigns; ſtrengthen me in all my undertakings: and grant that as thou reneweſt my ſtrength, by reſt and ſleep, thou alſo may'ſt renew me in the ſpirit of my mind: let not my heart be ſet upon the world, as to draw my affections from thee; nor let the cares of the world prevent me in the care for my Soul. Mortifie all my corruptions in me, for me; rectifie my Judgment; mortifie my Will, change my Nature, illuminate my Underſtanding, and transform me to the Image of God. Grant theſe, and what thou in thy wiſdom know'ſt neceſſary for me, through Chriſt Jeſus. *Amen.*

A Prayer for Saturday Evening.

HOly Lord, what great cauſe have I to bleſs thee, that thou haſt pleaſed to preſerve me all this week, and keep me in the midſt of all the viciſſitudes of this fickle and unconſtant world; and admitteſt me yet again to come before thee by way of duty. Grant that I may not look upon it as a Duty only, but as a Priviledg, and that a great one, a Priviledge that many enjoy not. And what am I more than they? I have been guilty of ſins both for quantity

quantity and quality, it may be, that they were never guilty of: Opardon me, that I can be no more thankful for, nor profitable in the enjoyment of the ſame. Work in me, Lord, a more active frame of ſpirit, that I may bring more honour to thy Name: let the fruits of Grace, ſpring more apparently in my life. Let thy Word teach me, thy Spirit guide and ſanctifie me, thy Son redeem me, thy Power preſerve me, and thy Providence ſuſtain me: Yea, let all work together for the beſt for me. Pardon the ſins of this week paſt, and grant that they may not interrupt the benefit of thy day to come, if it ſhall pleaſe thee to bring me to the opportunity of it. Qualifie me and prepare me for ſuch a work as thy Sabbath expects from me, according to the preparation of thy Sanctuary; and being prepared I may meet with thy Self: let thy Word be ſweet to my Soul, let it deſcend as rain upon the new-mown Graſs; let it water my dry and parched Soul; and let the influences of thy Spirit accompany it, that it may be effectual to the ſaving of my Soul. Pardon the ſins of this day, of this preſent duty, and all my life, and accept my imperfection in the perfection of Chriſt. *Amen.*

Of the SABBATH.

1. *WHat the Sabbath is? and how many-fold it is?*
2. *Of what uſe it is to us Chriſtians?*
3. *Why it was appointed?*
4. *What are the works to be done, or omitted?*

1. As to the firſt, *What the Sabbath is?*

The *Sabbath* amongſt the Hebrews is called *Schabbat*, *Schebbet*, or *Schabbathon*, that is, a Ceſſation, vacation from labour, or reſt. Moreover, it is called a Day, by God devoted for his Worſhip, and that for four Reaſons: 1. Becauſe God on that day reſted from his work of Creation, although not from his Work of Providence. 2. Becauſe that the Sabbath is the Image or Repreſentative of that ſpiritual and future Reſt from ſin. 3. Becauſe on this day we ought to reſt from our Oeconomicks, from our Houſhold Affairs, that God might imploy us in his Work. 4. Becauſe

cauſe that our Servants, and labouring Beaſts might reſt on that Day.

2. *Duplex enim eſt Sabbathum*, the Sabbath is two-fold: 1. Moral and Internal, or 2. Ceremonial, or External. Firſt, *Moral and Internal*, or *Spiritual*, and that is the deſire of the knowledge of God and his Works, to the end that we may avoid ſin, and ſerve God both in word and deed. In a word, It is an abſtaining from ſin, and exerciſing the Works of God, and worſhipping him, *Iſai.* 66. 23.

Secondly, *Ceremonial*, or *External*, and that is an appointed, and ſet time; ſeparate in the Church, for the miniſtration of the Sacraments, and diſpenſing the Word, and other things appointed of God himſelf; and this is either *Mediately* or *Immediately* from God himſelf, appointed and laid down to the Church in the Old Teſtament; which alſo is divers.

1. A Sabbath of days, which is every Seventh day of the Week, peculiarly ſo called, becauſe of God's reſting from his Creation work, and for his people to reſt on. Thence by the *Hebrews* by a Synecdoche, the whole week was called *Sabbathum*, or *Sabbatha*, &c.

2. A Sabbath of Months, *Neomenia* (viz.) νέα μήνη, *nova Luna*, the time of the New Moon.

3. A

3. A Sabbath of Years (*viz.*) every Seventh year, in which the Jewiſh people were not to ſow their ground, *Lev.* 2. 3, 4, 26, 35. *Lev.* 25. 8.

2. *More Mediate*, or external, which God appointed by his Church in the New Teſtament, which is the firſt day of the week, namely, the Lords Day; which was obſerved by the Chriſtian Church from the time of the Apoſtles, inſtead of the ſeventh day, and that in reſpect of the Reſurrection of Chriſt.

2. *As to the ſecond* (viz.) *of what uſe the Sabbath is to Chriſtians?*

The Sabbath from the beginning was appointed by God, to the end that Man by God's Example, might reſt from all his Works, eſpecially from ſin; and afterward was renewed in the Moſaical Law, to the end God might ſhew, that yet he would honour the Sabbath more, in ſanctifying it to his Church; namely, that he would forgive their ſins, and receive them into his favour, by the Meſſiah promiſed to their Fathers, and that to be exhibited or held forth in his time; and this may ſerve for a Reaſon, why the Ceremonial Sabbath (*viz.* the Seventh day is aboliſhed; wherein is repreſented the bounty of the Meſſiah, and alſo puts us in mind of his Offi-

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ces; upon which acccount all the reſt of the Sacraments, Sacrifices, and Ceremonies inſtituted before and after the Law, were aboliſhed by the coming of Chriſt; notwithſtanding this Sabbath's abrogation in the New Teſtament, yet the Moral Sabbath is permanent, and is of great uſe to us; namely, that we might have a certain time appointed for the work and ſervice of God: it being no leſs neceſſary that a certain day be inſtituted now, in the Chriſtian, as well as formerly in the Jewiſh Church, for the diſpenſing of the Word, and adminiſtring, publickly, the Sacraments of God.

Moreover, we are not limited to any day of the week ſtrictly, as ſome will have it, as the third, fourth, or fifth, or any other; and therefore the Apoſtolical Church being free by the gift of, or if you will, by that liberty freely beſtowed by Chriſt, for diſtinction ſake, to wit, between them and the Jewiſh Synagogue, they uſed the Firſt day for the Seventh; for this probable Reaſon, that on that day of Chriſt's Reſurrection, our ſpiritual and internal Sabbath was begun in us. In a word, we are bound to a Ceremonial Sabbath, *in genere*, *ſed non in ſpecie*; that is, that we ought to have a day wherein the

the Church may be taught, and the Sacraments adminiſtred, yet limited to no certain day.

Obj. 1. *The Decalogue is a perpetual Law (may ſome ſay) The Command concerning the Sabbath is of the Decalogue, therefore the Law is perpetual.*

Reſp. True. The Decalogue is perpetual as it is Moral, but the Appendices or Determinations of Moral Commands, in reſpect of ſignification, were only to be kept till the coming of Chriſt.

Obj. 2. *The Precepts of the Decalogue belong to all: This is a Precept of the Decalogue, therefore this belongs to all.*

Reſp. Granted, as touching its Morality; but it is alſo Ceremonial in part, and ſo it doth not belong to us *niſi quo ad genus.* The Reaſons are evident. 1. St. *Paul* ſaith, *Col.* 2. 16. *Let none judge you in meat or in drink, or in reſpect of an holy day, or of the New Moon, or of the Sabbath.* 2. The Apoſtles themſelves changed the Seventh-days Sabbath. 3. From the end of the Law, it was a Type of things to be fulfilled by Chriſt (to wit) of Sanctification, *&c.* the Type muſt needs be abrogated, the thing typified being produced.

Obj. 3. *The Lord ſaith of the Sabbath, That it is a ſign for ever between him and*

and the children of Iſrael. Therefore the Sabbath is not to be aboliſhed.

Reſp. The Ceremonial Sabbath is perpetual, until Chriſt, which is the end of Ceremonies. 2. The Sabbath is eternal *quo ad rem ſignificatam*, which is a ceſſation from ſin, and reſt in God; and ſo of all other Types in the Old Teſtament; yea, the Kingdom of *David*, which was deſtroyed at the coming of the Meſſiah.

Obj. 4. *The Laws given before* Moſes's *time, were immutable: The Seventh-days Sabbath was inſtituted before* Moſes's: *Therefore the Sevenths-days Sabbath is immutable, provided that we aſſent that* Moſes's *Laws were mutable.*

Reſp. 'Tis only true in the Moral Law; 'tis denied in the Ceremonial. Theſe Types before *Moſes* ſhewing the bounty of the Meſſiah, were aboliſht at his comming; as Circumciſion given to *Abraham*. In like manner, the Sacrifices either commanded to our firſt Parents, or practiſed by them.

Object. 5. *The Laws given by God before the Fall, were not Types of the Bounties of Chriſt, all grant; the promiſe of the* Meſſiah *being not as then given: although the condition of the whole humane race was one and the ſame. The Seventh days Sabbath was inſtituted before the Fall of Mankind:*

kind: therefore it is univerſal and perpetual.

Reſp. Per diſtinctionem materiis, which is true concerning the Moral Law; whoſe natural knowledge was imprinted in the mind of man in the Creation; but not concerning the Seventh day Sabbaths Ceremony; which after the fall, in the Moſaical Law, is made a type of the benefits of the Meſſiah. And beſides all this, other Ceremonies, whether inſtituted before or after, by the Meſſias were made obnoctious to change; for God will not let them remain under the ſhaddows, the things themſelves being exhibited.

3. *What are the cauſes of the inſtitution of the Sabbath?*

1. For the Publick Worſhip of God in his Church.

2. For the preſervation of the Eccleſiaſtical Miniſtry, which teacheth what we are to believe, concerning God, and what duty God requires of us.

3. That the type in the Old, might denote, or repreſent, the ſpiritual in the New, Teſtament; *Ezek.* 20. 12.

4. That there might be an ordinary exerciſe of Prayer, of Confeſſion, and of Obedience toward God.

5. By reaſon of the Seventh days circumſtance,

cumſtance, to wit, that it might put us in mind both of our great Creation and Redemption Work.

6. That on that day the greateſt Works of Liberality and Benignity might be exerciſed toward our Neighbour.

7. Becauſe of that Corporal Reſt of both Man and Beaſt, of Bruits indeed, becauſe of Man.

8. That the Iſraelites might be known by this mark from other Countries.

4. *What are the Works of the Sabbath, commanded or forbidden? Or how the Sabbath is kept or violated?*

1. The Sabbath is ſanctified, when Works are done, and holily obſerved, which God has commanded.

2. The Sabbath is profaned, when Works are either neglected or abuſed in the uſe of them; or hindred by a profane violence.

The Works whereby the Sabbath is either ſanctified or profaned, are theſe:

1. Firſt, *Rightly to inſtruct the Church concerning God* (viz.) *What he is*, and, *What his Will is*; (viz.) What Duties, either Negative or Affirmative, he requires of man.

On the contrary, 1. Neglect of Publick or Private Inſtruction; *Iſa.* 56. 10.

2. De-

2. Depravation, or Diminution of the Doctrine that ought to be taught; *Ezek.* 34. 2. 2 *Cor.* 2. 17.

3. Secondly, *Adminiſtring the Sacraments according to Divine Inſtitution.* Unto which we ought to come, being lawfully called, by the Miniſters of the Church, as the Vice-gerents of God; and that eſpecially on the Lords Day.

On the contrary, Omitting, or neglecting inſtructing the Church, to uſe the Sacraments, and an illegal Adminiſtration of the ſame; *viz.* By a detracting from, or adding to, the Eſſentials of Worſhip, appointed of God; or any thing in them: or excluding any that ought to come to receive, or pertake, or to encourage thoſe that ought not; or not to teach the lawful uſe of them.

3. Thirdly, *Diligently to learn the True Doctrine*: That is to attend on, and hear, the Doctrine of God; 1 *Tim.* 4. 16. and daily to meditate in the ſame.

The Contraries, 1. *Contempt or neglect of the Doctrine*, by either being abſent at Aſſemblies, or not regarding the Miniſters, or not meditating on, or inquiring into the Doctrine of Chriſt. 2. *Neglect of knowing the Doctrine*, either by Miniſters or people. 3. *Curioſities*, either by prying

prying into Gods ſecrets, or unneceſſary things, or novelties; *Luke* 12 48. *Prov.* 25. 27. 1 *Tim.* 4. 7. 2 *Tim.* 4. 3. *Tit.* 3. 9.

4. Fourthly, *To uſe the Sacraments according to Divine inſtruction*; Acts 20. 7.

Repugnants to this. 1. *The omiſſion or contempt of the Sacraments.* 2. *Profanation of the Sacraments*; when they are either uſed not after the ſame way, or not by them whom God hath inſtituted. 3. *A ſuperſtitious uſe of them.*

5. Fifthly. *Invocation of God publickly*: Wherein we adjoyn confeſſion, or giving of thanks, and our deſires with the Church.

Repugnants. 1. *Neglect of Prayers of the Church.* 2. *Hypocriſie in Prayers of the Church*, without attention or affection. 3. A recitation of Prayers that edifie not; 1 *Cor.* 14. 17.

6. Sixthly, *Charity and Bounty towards the Poor*, that is giving Alms, or doing works of Mercy towards the Needy, with delight and ſingleneſs of heart.

Repugnants. 1. Neglect or contempt of the Poor. 2. Oſtentation and ſhew in giving, which Chriſt condemns.

7. Seventhly, Honour of the Eccleſiaſtical Miniſtry, which comprehends, 1. Reverence. 2. Love. 3. Obediencee. 4. Gratitude. 5. Επιεικειον, or Equity in bearing with the infirmities of Miniſters.

Family

Family Prayers

For every day in the

WEEK.

A Prayer for the Sabbath.

O moſt holy, great, and glorious God; thou that art the reſt of thy poor Creatures; the Father of our Lord Jeſus Chriſt, whom thou haſt inſtituted Lord of the Sabbath; in whoſe ſtrength we deſire to approach thy holy preſence, this thy holy Sabbath-day, a day of thy own appointment, wherein thou wilt be found in an eſpecial manner: and as it is to be a day of reſt for all fleſh, after thine own inſtitution, Lord help us not only to reſt from our ordinary Labours and Imployments, but from any thing that may be diſconſonant to thy Will and Word; not doing our own actions, nor ſpeaking our own words, nor thinking our own thoughts; that thereby we (being prepared according to the preparation

of thy Sanctuary) may be in the Spirit on the Lords Day, to meet with thee, and by meeting with thee, we may hear thee communicate ſome ſweet truth to us, whereby we may be drawn nigher to thy ſelf, by the blood of Chriſt. And ſeeing thou waſt pleaſed, Lord, to honour this day, by the Reſurrection of our bleſſed Redeemer; let us have more evidence from thy ſelf this day, that we are riſen with him, having conquered by him *Death*, *Grave*, *Hell*, and *Sin*.

O let us ſee him whom our ſins have pierced, that we by faith may mortifie that that crucified him, and let us have a glimpſe of our beloved in his glory; and let us this day hearken to his voice, that we may know to love what he loves, and hate what he hates; to be in love with ſanctity and holineſs, and to be at enmity with every ſimilitude of ſin, which will hinder our ſervices, this day, in his name, to be as a ſweet ſmell in Gods Noſtrils. Help us to hold faſt our hope and confidence in God unto the end; and let that confidence be a perfect aſſurance that we have an intereſt in Jeſus. Let the word preached be mixed with faith, let it be quick and powerful, and piercing, that it may accompliſh that end for which

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it was ſent. Let not Satan come and catch away the Seed; but O that it may be as ſeed ſown in good and honeſt hearts, bringing forth fruit with patience, meet for repentance; and let it be for the weakning of ſin, but for the ſtrengthening of faith and grace. Let thy Word be as *Manna* for our poor Souls to feed upon, for the week to come, that thereby we may grow up in grace as we grow in years. Let thy word be a ſutable word unto every one of our conditions; and come thou into our Souls with it, with the freeſt influence of thy Spirit, that we may of a truth meet with God, communicating of himſelf unto us, by his Word and Spirit.

And as the Soul is ſeparated from the Body by Death, ſo let ſin be ſeparated from our Souls by thy Word and Spirit. O let it be ſeparate from our Souls, or elſe it will ſeparate the Souls of us poor Creatures from God. Let thy Miniſter, who is thy Meſſenger, be ſtrengthened, and touch his tongue with a coal from thine Altar, that he may preach experimental truth, to the hearts of us poor Creatures, that deſire to attend on thine Ordinances. O let us taſte and ſee how gracious the Lord is; and let us have

cauſe to ſay, *It is good to draw nigh to God in his own Ordinances, on his own Day.* And let this day of reſt be a certain pledge of an eternal reſt, purchaſed by our great high Prieſt, who is preparing a place for his ſelect ones: O that this thy day may be ſpent in the performances of holy duties, in praiſe and thankſgiving, the work of thine appointment. Unvail ſome ſecret this day; let us be drawn nigher every day unto thy ſelf. Let us be ſo enlightened, that ſin may decay, and grace may be renewed in us. Let us come hungering and thurſting after Spiritual Food, for our Souls; ſo that in the cloſe of this day, we by a grounded experience may ſay, that God has ſatisfied our hungring Souls, with refreſhing influences from Heaven, thorow the Blood of Jeſus Chriſt: in whoſe words we conclude our imperfect requeſts, as he himſelf has taught us; ſaying, *Our Father*, &c.

An Evening Prayer for the Sabbath.

MOſt Holy, and ever Bleſſed Lord God, who filleſt Heaven and Earth with thy preſence; fill the Souls of thy poor empty

empty Creatures; with the preſence of thy Grace, and let thy good Spirit bring to our remembrance the truths that we by thy providence have heard this thy day, that we may lay it up in our hearts, and practice it in our lives; that we may be of thoſe bleſſed ones, that hear thy word and keep it, and bring forth fruit in abundance; and let it take root in our hearts downward, and bring forth fruit upward. Eſtabliſh our Souls in the practice of Holineſs, without which we can never come to ſee thy ſelf: and let the power of ſin be weakened, but let Grace be ſtrengthened every day. Pardon that unpreparedneſs that we have intruded into thy preſence with, and that irreverence whilſt under thy Ordinances; and that careleſneſs after, that we all have been guilty of. Pardon our forgetfulneſs, and pardon our imperfection, in the perfection of Chriſt; our weakneſs in the ſtrength of Chriſt; that thereby we may find acceptance with thee, who art all fulneſs, and in whoſe hands is all perfection. Fill our Souls with the fulneſs of God, and let the bedewings of thy Spirit and Word, cauſe us to grow in our ſpiritual ſtature. Help us to prize

the priviledge of the Goſpel at an ineſtimable rate, and give us repentance from dead works, that we may be changed from darkneſs unto light, and from the power of ſin unto God.

And help us to manifeſt in our lives and converſation what is the hope of our calling, that we may be in Heaven whilſt on Earth. Pardon the ſins of our holy things, ſins of omiſſion and commiſſion; ſins againſt thy Law, and ſins againſt thy Goſpel. Give us Wiſdom to direct and teach us, Righteouſneſs to eſtabliſh us; Redemption to deliver us from the jaws of Sin and Hell. Strengthen our weak Faith, enlarge our ſhallow Capacities, quiet our diſturbed Conſciences, tread down Satan under our feet, and ſubjugate our Necks under thy Yoak; and help us to reſign our ſelves to thy Will, and fit us for Eternity at laſt, that after theſe Sabbaths be ended here, we may begin an everlaſting Sabbath with the God of Sabbaths, where we ſhall admire thy ſelf in Chriſt; in whoſe Name we conclude our imperfect requeſts, in his own words, as he hath taught us; ſaying, *Our Father*, &c.

A Prayer for Monday Morning.

BLeſſed Lord, thou reneweſt thy mercies every Morning, it is of thy mercy that one day more is added to us poor Creatures: Thou art he on whom depends our being, reſt, life, and all thou has been pleaſed to cauſe us to acquieſce in, and under thy protection for our refreſhment. O Lord preſerve us this day under the ſhadow of thy wing, and keep us in thy ways; and let thy watchful providence be an inſtigation to an holy walking, and to redeem the time, ſeeing the days are evil; and to live as ever before the Eye of thy All-ſeeing Providence. Keep us from ſin, and enable us to live with thankful hearts, bearing in mind the acts of thy Spirit, and the daily Mercies we enjoy; help us to ſhew a thankfulneſs for Mercies received, and humility for and under Afflictions. Let the bitterneſs of Sin, and the lovelineſs of Holineſs make deep impreſſion on the hearts of thy poor Creatures. Let the great work of Salvation be much meditated upon, that that work daily may be propagated by us, with fear

fear and trembling. Let union and communion with Chriſt be our great deſign. Let our Natures be changed. Deliver us from a dark underſtanding and hardneſs of heart, ſtupid conſciences, together with unmortified wills. Help us to be wiſe for the future, wherein we have done fooliſhly, and help us wiſely to improve our Talents in every opportunity. Let thy mercies conſtrain us to love, fear, and obey thee. Subdue us wholly to thy ſelf, that our affections may be elevated from the Earth, and tranſplanted into Heaven. Help us in every tranſaction in our lives, to conſider that with thee every action is poiſed, and thoughts, words, and works reviewed and taken notice of. O that the affairs of this day, and all the week to come, may be no obſtruction to the work of our immortal Souls. And grant that every day that paſſes over our heads, we may be a ſtep nearer to thy ſelf. Preſerve us by thy Grace and Spirit, until it ſhall be thy will to tranſlate us into that Glory, that is prepared for them that wait for the coming of Jeſus Chriſt. *Amen.*

A Prayer for Monday Evening.

MOſt Holy, Eternal, and ever Bleſſed Lord God, in whom all our ſprings are; it is good to draw nigh to thy ſelf: Thou that never ſlumbereſt nor ſleepeſt, ſuffer us not to ſleep the ſleep of Death. The Day thou haſt appointed for Man to Labour in, and the Night for Man to Reſt; into thy hands we commit our ſelves, and deſire to acquieſce in thee. Let us be put in mind of the everlaſting reſt, by every nights reſt we enjoy. Help us to make it our buſineſs to do our great work we have to do, before the night of Death and the Grave overtake us. O let not opportunities neglected and miſpent, be hindrances of the preſent and future enjoyments and opportunities. Let not the abuſe of time extinguiſh, diminiſh, or ſhorten our time. Let not ſin prevent our mercies; neither let the guilt of ſin, nor puniſhment for the ſame, overtake us at the ſame time. Let not the ſins of the day paſt mercies, prevent us in night mercies, but let them all be pardoned in the Blood of Jeſus. Preſerve us this night; and let the

the mercies of the night fit us for an humble walking with thee the day following: that nights mercies and days mercies may be of ſuch uſe unto us, that we by both may be fitted for an enjoyment of thy ſelf, both here and hereafter. Keep us from the vanity of our minds. Keep us from all our Enemies, Spiritual and Corporal; let the roaring Lion be chained up, that goes about ſeeking whom he may devour, and let us acquieſce under the ſhadow of thy wings, that we may both lie down and riſe again in peace; knowing the Lord ſuſtains us, for the ſake of him that procures us all our happineſs, our mercies, and bleſſings. *Amen.*

A Prayer for Tueſday Morning.

HOly God, it is not the leaſt of thy mercies, that thou commandeſt us to ſeek thee; let us not think it a burden but a priviledge, that we are admited in way of duty to call on thee, not only to beg mercies of thee, but to give thee thanks for mercies received: We thank thee, that thou out of thy Benignity haſt been pleaſed to afford us thy providen-

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tial protection this night paſt, wherein we are brought to a farther experience of thy love. Let every mercy be farther engagements to praiſe thee. Thou, our Lord, haſt made us to ſleep in ſafety, and haſt made us to experience, that unleſs thou keep the City, the Watch-men watch in vain; and that it is the bleſſing of thee our God, that has preſerved us this night paſt. O Lord, Let us in all our undertakings this day, know, that it is not riſing up early, and ſitting up late, and eating the Bread of carefulneſs, that will do, only the Lord that bleſſes what we undertake. O Lord, Act for us this day, and help us in all that we do, that it may be to thy praiſe. O that our hearts and lives might ſpeak forth thy praiſe, for the renovation of mercies every morning; and that our eyes may be towards thy ſelf for all our ſtrength, in all our affairs this day; that whatſoever we do, all may be to the praiſe of our God. Let our work proſper in our hands, and let us find that God acts for us. Help us to obſerve all the paſſages of thy providences, that every day we may experience more of thy power, that thereby we may be drawn out to fear thee, and ſay, ſurely

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the Lord is God; and that he has made us, and not we our ſelves; and that he makes all work together for the beſt, to them that love him. O bleſs us in the beginning, and in the cloſe of this day; bleſs us in our goings out and comings in; bleſs us in our labours. Let our pains and diligence, put us in mind of our great work; our induſtry for terreſtrial put us in mind of celeſtial gain; and help us with all our gettings to get underſtanding; that we may be wiſe for our ſelves. Deliver us from the infection of ſin, and enable us to keep our ſelves ſpotleſs from covetouſneſs, or any thing that is diſconſonant to thy will in Chriſt. *Amen.*

A Prayer for Tueſday Evening.

MOſt gracious Lord, thou art he, and there is none elſe. Thou heareſt the Prayers of poor Creatures, at all times, and upon all occaſions, thou art near and ready to incline thine ear, and to have mercy, and forgive all the ſinful miſcarriages of thy poor Creatures. Truly thou art good and doſt good, our Souls experience it every day; thou art

ſlow

ſlow to anger, and of great kindneſs, and repenteſt thee of the evil. O that we could walk ſo cloſely with thee as never to offend thee. To whom Lord belongs praiſes, but to thine own ſelf, who haſt in all our concerns been our Agent for us. O Lord, let our Souls delight in thy ſelf. Let it be our recreation to do thy will. And now, O Lord, we would commit our ſelves into thy hand, deſiring thy Providence to keep us, thy Spirit to bleſs us, that whether ſleeping or waking, we may be thine. Refreſh theſe frail Bodies of ours with quiet reſt; that our Bodies being refreſhed, we may both with Soul and Body, which are thine, ſing forth thy praiſes. Help us to meditate upon thy truths, even on our Beds; that we may ſpend many watchful hours, about the great concerns of our everlaſting Souls. And help us, laying our Heads to our Pillows, to ſanctifie thee in our hearts; and when we awake the next morning, we may awake in the ſame manner; knowing that Sathan is ready to ſuggeſt ſome temptation, and thereby ſteal away our hearts; making the World, or the Fleſh, our objects. Help us always to ſtudy moſt to pleaſe God, and diſ-

pleaſe

pleaſe Sathan; and to give Sathan no ground, knowing that ſo long as we reſiſt him, he, thou Lord, haſt ſaid, ſhall flie from us. Let us reſt in thy ſelf, ſeeing thy Name is a ſtrong Tower, and they that flee into it are ſafe from ſins dominion, keep us from Sathans temptations, defend us from our evil hearts, ſecure us, and ſanctifie our hearts and ſend a bedewing of thy holy Spirit upon us, to ſweeten our troubles, and ſanctifie our mercies in Chriſt Jeſus. *Amen.*

A Prayer for Wedneſday Morning.

HEavenly Father, by whom, and from whom, all our ſtrong conſolations, through Grace, are enjoyed by us worthleſs Creatures; ſleeping and waking, we are ſecured from the terrors of the night, and thoſe amazements, wherewith thou ſometimes haſt amazed, them that were better than our ſelves are. O ſave us by thy Grace and prepare us for Glory; deliver us from the ſinners curſed queſtions, *What is the Almighty that we ſhould ſerve him?* Or, *What profit ſhall we have if we pray unto him?* How oft are their Candles put out. Give us grace to live to thee, ſhewing the

the truth of Grace, by dealing righteously towards all men, that so (keeping the faith in purity of conscience, having our hope and heart fixed on thy self) we may rejoyce in, and call upon thy Name, who only art a present help in time of trouble. Preserve us in this wilderness the World, until we shall attain to the Heavenly *Canaan*. O let our Souls be more and more in love with Holiness, to live the Life of Christ, and the Life of the Righteous, that we may die the Death of the Righteous. Deliver us from a vain and darkned Understanding, and from working Uncleanness with greediness. Enable us to put off, as touching our Conversation, the Old man, and put on the New Man, being renewed in the spirit of our Minds, that we may be created after the Image of God, in Righteousness and true Holiness. Prepare us for another Life, and let not one day pass over our heads without some serious meditations of Eternity; how soon it may be we cannot tell ere we may launch into its Ocean, that bankless Sea; and then woe unto us if our Ship be unsound. Let these thoughts make us careful about our Souls. Help us to use the things of this transitory

World, but as journey neceſſaries to a permanent and laſting World; but let us be truly deſirous of the permanent Riches, with an inſatiable deſire. Make us wiſe Merchants for that durable riches that none can rob us of. Now, Lord, pardon our ſins, and accept our ſervices in Chriſt; to whom with thee, and thy Eternal Spirit, be praiſes. *Amen.*

A Prayer for Wedneſday Evening.

GLorious and moſt Righteous Lord, for ever to be admired of all thy Saints; thy ways are ways of love and mercy, thy daily care to thy people do atteſt it: we are wonderfully engaged to offer thee praiſe, both with hearts and voices. Accept of our thanks and praiſes, as well as prayers, for an Evening Sacrifice; and take charge of us we beſeech thee. Let us not be diſappointed of our hopes. Let not Sin nor Sathan moleſt us in the comforts of this night. Let not the ſins of the day paſt provoke thee, or prevent us in thy favours to us-ward. Let us reſt in the aſſurance of thy favour, ſealed by thy good Spirit upon our hearts; that we be not left

left comfortleſs: and grant, that though our Bodily Eyes be cloſed with ſleep, yet let our Spiritual Eyes (to wit) the Eyes of Faith, continually watch. Let thy work of Grace begun in us, be daily ſtrengthened. Let the power of ſin decay, but the power of Grace revive. Enable us to riſe with Chriſt, and to ſeek thoſe things that are above, that we may glorifie thee here, by finiſhing the race that is ſet before us. Keep us from abuſing or ſlighting thy Mercies and Judgemnts, and watch over us for good. Let not our ſelf-flattery prove to us ſoul-mockery. Make us faithful rather than formal, in all our duties towards thee. Deliver us from worldly mindedneſs, the great enemy to real holineſs. Give us the grace of humiliation for ſin, and the ſpirit of reformation from ſin. O ſuffer us not to ſin againſt Mercy, leſt we loſe our beſt friend. O let the ſervice of God, which is perfect freedom, free us from the ſervice of ſin. Now unto him that is able to keep us, be Glory for ever. *Amen.*

A Prayer for Thurſday Morning.

HOly, and Eternal, Glorious, Lord God, infinite are thy Mercies to us ward, thy patience and long ſuffering are exceeding great, in regard of our continued provocations, even in our thoughts, which are only evil, and that continually; our words alſo have been ſtout againſt thee, nothing but infinite mercy could forbear ſuch wretches: bleſſed be our God that hath laid help, yea, our help, upon one that is mighty to ſave all thoſe that come unto God by him. O whither ſhould ſuch ſinners go, but to him that hath the Keys of Hell and Death; that calls to the weary and heavy laden, to come to him and accept of eaſe and reſt. O Lord draw us, that we may run after thee; that we may run the way everlaſting, the way of thy commands, and be followers of that which is good; hating the Garments ſpotted by the Fleſh: building up our ſelves in the moſt holy faith. Enable us, O our God, with all diligence to make our Calling and Election ſure, adding to our Faith Vertue, and to

Vertue

Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godlineſs, and to Godlineſs Brotherly Kindneſs, and to Brotherly Kindneſs Charity. O let theſe Graces ſhine and abound in us, that we may neither be barren nor unfruitful. Give us precious faith in our Lord Jeſus, who hath waſhed and quickned us. Make us the compleat Workman-ſhip of Chriſt Jeſus, created unto good works. Sanctifie us through thy Truth; thy Word is Truth: and give us that Spirit that may guid us into all Truth. Lead us this day and all the reſt of our lives, by thy Grace; and at laſt bring us to Glory; through Chriſt Jeſus our Lord. *Amen.*

A Prayer for Thurſday Evening.

MOſt gracious Lord, thou art the great preſerver of thoſe that truſt in thy Promiſes, and obſerve thy Precepts. Bleſſed be thy holy Name for this day paſt, that thou haſt kept us from the dangers of this day, incident to us. Bleſſed be thou Lord, for all thy Providence and Proviſion; for Health and

Strength, Food and Rayment, for the preſent Comforts of this Life, and the hopes of a future. Let all our ſins be pardoned, for the ſake of our Lord, who only is worthy. O vouchſafe to continue thy goodneſs this night, that we may receive that refreſhment that is for tryed ones. Watch over us for good, and let a quiet and peaceable reſt fit us for our Calling, according to thy will. Help us to live by Faith, and to walk by Faith, that we may have that Peace that none can take away. Let us die daily to ſin: and be ſtrengthened daily with all might in the inward man. Help us to conſider the effects of ſin is ſhame, and the wages of ſin is death. Give us the comforts of our being in Chriſt, that we may be aſſured that we are freed from condemnation, by our chriſtian converſation, who walk not after the Fleſh but after the Spirit. O let thy Spirit ſo lead us, that it may be our teſtimony that we are thine. Let all that we ſuffer here, be an evidence of that Glory to be revealed in us. Let all things work together for the beſt. Let neither tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword, be able to prevail againſt us, ſo as to ſeperate

perate us from the love of God, which is in Chriſt, for whom we bleſs thee, and to whom be praiſes for ever- *Amen.*

A Prayer for Fryday Morning.

MOſt Holy, and moſt gracious Lord, thou art near unto all that call upon thee in truth, and fulfilleſt the deſires of thoſe that fear thee. Thou art good and doſt good, thy mercies are over all thy works. Bleſſed be the Lord for his refreſhing mercies of the laſt night. Day unto day, and night unto night, ſhew forth thy tenderneſs over us by thy providences and proviſion. O deliver us from all ſins and evil; for thine is the Kingdom, the Power, and the Glory. Help us to live blameleſs, with thoſe with whom we have to deal. O give us wiſdom to remember our later end. Let us remember the approaching of Eternity, on which felicity, or eternal miſery, attends. O Lord increaſe our Faith, and ſettle us in that Faith that is precious and pure; that by it we may be able to reſiſt the Devil, and overcome and conquer the World and the Fleſh, that it may be

the ſubſtance of things not ſeen; and that thereby we may be like *Noah*, to prepare an Ark againſt a Deluge, condemning the World. O give us the trying Faith of *Abraham*, the living Faith of dying *Jacob*, and the living Faith of *Moſes*, to chuſe affliction rather than ſin, that we may eſteem the reproach of Chriſt the greateſt riches; that we may by that Faith obtain Promiſes, work Righteouſneſs. Now the God of Peace, that brought again our Lord Jeſus Chriſt, the great Shepherd, through the everlaſting Covenant, keep us. *Amen.*

A Prayer for Fryday Evening.

GReat and glorious Lord, in Jeſus Chriſt a tender Father to humble and penitent ſinners; let conſcience of duty and not cuſtom, attend our approaches unto thee the Lord of Life and Glory, thy mercies of this day are more than we can conceive, but the requitals we have made, how inequivolent are they! How ſeldom did we look up to thee, that always ſeeſt us; at what a low ebb are our thoughts of thee. O lay our hearts as low, and much lower in reference

ferance to our ſelves. Let us not, O our God, find our return of mercies according to our miſcarriages: let us not thereby be diſappointed of our reſt and refreſhment, this approaching night. Bleſſed be thy Name, that thou haſt laid help on one that is able to ſave. O ſave us by him; let his Blood plead, and his Perſon ſatisfie, and let him prevail for us, and his offering up of himſelf clear us. Lord we believe, help our unbelief. O that our hearts were more heavenly and more removed from this droſſie earth, that we might in nothing be careful. O help us to be good and do good, in our Generation. Help us to chuſe affliction rather than ſin, that we may follow the great high Prieſt of our Profeſſion, by the Croſs to the Crown, and by the Grave to Glory. Mind us of our end, and give us wiſdom to conſider in this day of ours, the things that belong to our peace, before they be hid from our eyes; and ſeeing our time is but ſhort, let our zeal be the greater. Let the bleſſing pronounced in the Mount, be our portion. Let us both be pure and poor in ſpirit. Give us to mourn for ſin, that we may be comforted. Let us be armed with meekneſs, and hungering, and thirſting

ing after righteouſneſs; and ſatisfie us. Let mercifulneſs, peace, and ſufferings for righteouſneſs ſake, comfort us here and hereafter, in and through Jeſus Chriſt; in whoſe Name we farther call on thee, in his own words: *Our Father*, &c.

A Prayer for Saturday Morning.

MOſt holy, moſt glorious Lord, the God and Father of our Lord Jeſus Chriſt, for whoſe ſake alone we beg pardon for all our ſins, ſecret and known, of ignorance or knowledge, of youth or riper years, againſt thy Law or Goſpel. Deliver thy poor Creatures from all thoſe curſes denounced againſt ſin and ſinners. None ever confeſſed and forſook ſin, but found mercy. O ſanctifie us throughout with thy holy Spirit, that we may live the life of faith, and not of ſin, being aſſured that it ſhall go well with the righteous; they ſhall eat the fruit of their doings. Bleſſed Lord, give us grace to walk worthy the mercies of the laſt nights refreſhments. Let thy good providence be over us this day; preſerve us in our concerns; Deliver us both Souls and Bodies, that deſire to fear thy holy Name,

Name that we may be praiſing the riches of thy free grace. Let us be bleſſed in our goings out and comings in. Let thy glory be our greateſt deſign in whatſoever we undertake. Prepare us for our later end, and our great account; and let Eternity be always eyed by us. Let our thoughts, words and actions, be conſidered and poiſed. Let every day put us in mind of the great day, that in every day we may be drawn a ſtep nigher unto Chriſt our Redeemer, in whom, and for whom, we bleſs thee for ever. *Amen.*

A Prayer for Saturday Evening.

O Moſt bleſſed Lord, thou art acquainted with our down-lying and upriſing, and art near to all them that call on thee in truth and ſincerity. Let not iniquity prevail over us. Let thy grace be ſufficient for us, againſt ſin, and Sathans wiles; and help us to be thankful both in heart and life, for what thou art pleaſed to beſtow upon us, by way of providence. Help us in time of health to prepare for ſickneſs and death; in time of plenty to prepare for want, and to lay up a ſtore of never fading treaſure.

Sanctifie

Sanctifie both days labour and nights rest; and pardon the sins of the whole week past, and help us in thy day following, to be so fitted and qualified, that we may be as diligent for thee as we have been for our selves; that it may be a day of rejoycing. Let it be such a Sabbath, as that it may be an earnest of an eternal Sabbath, where we shall rejoyce and praise thee for ever. Grant that by practising holiness, we may enjoy happiness; seeing that it must and shall go well with the Godly; their great evils shall be removed, and sin pardoned, the mercy of mercies: he cannot be miserable, who has a God so merciful, as to pardon his sin. O grant us this mercy, what ever else thou deny; thy will be done for outward comforts, so that we by the riches of this thy free grace, have such pardon of sin, as we be not disturbed in inward comforts. Grant that by living to thee here we may enjoy thee hereafter. Let us be content with tossings, so that we may enjoy the desired Haven; nay, though our Ship (*viz.*) this Body breaks, let us, that is our Souls, be secured in the Lord Christ. Let our crosses end in comforts, our miseries in matchless joyes, our tears in true tunes

for

for Heaven; and let our conqueſt over all end in the praiſe of our great Captain. All theſe, and what thou knoweſt may better fit us for thy ſelf, grant, for thy promiſe, and for thy Sons ſake; to whom be Eternal Glory. *Amen.*

A Prayer for a Woman with-child, before her time of Delivery.

MOſt Holy Lord, Bleſſed be thy great Name, for thy mercy ſhewed to thine Hand-maid; thou haſt given her good hopes, through grace, to become a joyful Mother; thou art Righteous in all thy ways; thy threat for ſin is juſt, that in ſorrow the Woman ſhould bring forth: yet thou of thy great mercy haſt taken off from me the reproach of Woman, and haſt given me ſtrength to conceive, and to nouriſh it hitherto: O preſerve both me and it at the time of Travel. Let me bring forth, and let the work be compleated by thee, by whom Creatures are wonderfully made. Prepare thy poor Creature by Faith and Prayer for that hour, that thy Servant and Hand-maid, may find help in time of trouble and need. Let the Midwives Skill

Skill and Care be bleſſed by thee, when ſhe ſhall be called to do her Office; thou that art the God of all Grace and Conſolation, ſtrengthen the faith of thine Hand-maid, in the hope of thy mercy: Shew thy Servant a token for good, for his ſake alone who is worthy, Jeſus Chriſt the Righteous; to whom be Glory for ever. *Amen.*

The Midwives Prayer before Delivery.

GRacious Lord, look in mercy upon thine Hand-maid, now in extream pain; ſtrengthen her faith againſt all her fears, and bleſs me thine unworthy Servant, and make me an inſtrument of help and comfort to thine Hand-maid, in the hour of trial; in thine hand are the iſſues of Life and Death, preſerve both Mother and Child; let it be a time of joy, that a Child is Born, and a Woman Delivered, through thy great mercy; ſo ſhall we thy poor Creatures rejoyce in thy Salvation ſhewed to thy Hand-maid, and the fruit of her Womb. Hear and help, for the ſake of our Lord Jeſus; to whom be praiſes for ever. *Amen.*

The Midwives Prayer after Delivery.

MOst Holy, and moſt Gracious Lord, praiſes wait for thee, for thoſe exceeding abundant favours vouchſafed to thine Hand-maid in the hour of her Diſtreſs; for ever bleſſed be thy glorious Name, thou alone waſt a preſent help: O perfect thine own work in her weakneſs. Bleſſed be the Lord, for the fruit of the Womb, that no Member was left out of thy Book, that in all parts it is perfected without blemiſh or deformity. Make thine Hand-maid a joyful Mother, and continue her, in her place, and enable her to diſcharge her duty, to the comfort of her Relations, and the glory of thy great Name, and the everlaſting joy of her own Soul, when ſhe ſhall have finiſhed her courſe; and that alone, upon the account of Jeſus Chriſt; to whom be Glory for ever. *Amen.*

The Pained Womans Prayer in the time of her Travail.

O Righteous Lord, thou art juſt in all thy ways, thy righteous ſentence is paſt, the time of ſin was the time of puniſhment; the Woman to bring forth in ſorrow, and the Man to eat his Bread in the ſweat of his Brow. Have mercy, Lord, upon thy diſtreſſed Hand-maid, in great Pain and Anguiſh, Fears and Sorrows; as thou haſt bleſſed me with the fruit of the Womb, to conceive and nouriſh, until the time of birth; O Lord, now give ſtrength to bring forth, and let this fruit of my Womb be to thy praiſe. Thou art a preſent help in time of trouble. O bleſſed Lord; let my life be precious in thy ſight, and the fruit of my Womb, let it live before thee, and let both be veſſels of mercy through the ſanctification of thy Spirit; ſo ſhall thine Hand-maid devote her ſelf to thy fear, and the fruit of her Womb to thy ſervice. Let me find thy love in Jeſus Chriſt to ſupport me; for whom, O my Soul, praiſe his Holy Name. *Amen.*

The Womans Prayer after her Delivery.

O Moſt glorious Lord, thou art good and doeſt good, thou haſt remembered mercy to thy Hand-maid in the time of her diſtreſs; to thy Name be praiſe for ſtrength given to bring forth; my life was and is in thine hand, yet thou haſt ſpared it: in the depth of my anguiſh thy help was at-hand. Thou alſo haſt given life to the fruit of my Womb, to thy Name be praiſes. Give me wiſdom to diſpoſe of thy mercy to thy glory, that I may be uſeful to thy ſervice; and as touching the fruit of my Womb, ſanctifie it, and let it be for the bearing up of the Name of God in its Generation; let it grow in grace as in years. Theſe and what things thou knoweſt convenient, grant, in the Name of Chriſt, to whom be praiſe for ever. *Amen.*

Graces Before and After Meat.

Grace before Meat.

MOst Holy Lord, the ſtaff of Bread is in thine hand, it is of thy bounty that we are daily provided for; let theſe thy Creatures, ordained for our nouriſhment, be received by us with thankful hearts, expreſſing it in our lives, that we receiving ſtrength, may return praiſes to thy ſelf for all; through Chriſt Jeſus our Lord. *Amen.*

Grace After Meat.

HOly and bleſſed Lord, let thy continued mercies and refreſhments, from time to time, ingage us to return to thy bleſſed Majeſty, the glory due to thy ſelf, for them and all other creature comforts wherewith we are ſupplied; help us to expreſs our thankfulneſs in diſcharging our Callings and Conſciences, through our Lord Jeſus Chriſt. *Amen.*

An other Grace Before Meat.

HOly and gracious Lord, bleſſed be thy gracious good providence for all thy favours daily renewed. O give thy bleſſing on theſe thy good Creatures, at this time, that we are about to receive; that they may nouriſh and ſtrengthen us, that we may be bettered by them, and that we may return praiſe to thy Name; through Chriſt Jeſus our Lord. *Amen.*

An other Grace After Meat.

HOly Lord, let thy refreſhing mercies be an obligation to engage us to a more holy life, to live to thee who art the fountain of all our enjoyments; thou giveſt and refreſheſt us with the bleſſings of the upper and neather ſprings, both ſpiritual and temporal; help us to improve all, ſo that thou mayſt have glory and we may have comfort, in and through Jeſus Chriſt, the purchaſer of all. *Amen.*

A Prayer in time of Affliction.

HOly and for ever bleſſed Lord God, thou alone art acquainted with the condition of thy poor ſinful weak Creature, thou that art the Father of Spirits, and their great Creator; who alone art a preſent help in time of trouble, and the God of all conſolation; thy poor ſinful duſt and aſhes deſires to look to thee, even to thee alone, ſeeing thou art alone able to deliver from trouble; ſanctifie my trouble and affliction, and ſupport me in and under affliction; and make all work together for the beſt: Thou canſt bring comfort out of trouble, joy out of ſorrow, mirth out of malady, and can make thy *Sion* Saints to wait, and to look for help, even from the moſt improbable means. O let thy grace be ſufficient for me, and help me to truſt thy promiſes, when I cannot have thy providences. I have ſinned greatly, which is the cauſe of all my miſery; if it were not for ſin, I need fear nothing. O let ſin die in me, that grace may abound; and let this chaſtiſement, which at preſent is grievous, be, and work for good unto

unto me, that I may ſay with thy Servant *David*, *It is good that I have been afflicted.* Give me a patient and ſubmiſſive frame of Spirit, that I may ſay with my bleſſed Saviour, *Not as I will, but thy will*, O Father of mercy, *be done.* Let pains temporal, prevent pains eternal. Let the inner man be ſtrengthened by the weakneſs of the outward man. Help me in patience to poſſeſs my Soul, with the thoughts of that endleſs and unſpeakable Glory; and with a ſenſe of the victory over Death and Hell, and all the incumbrances this ſide Heaven: with a ſanctified expectation after him who is the procurer of all my happineſs, in whom my Soul deſires to acquieſce, both here and hereafter. O help me Lord, to ſing a new ſong of praiſe to that ſpotleſs Lamb, that hath not ſpared to pour out that precious Blood, to reconcile an angry God to deſpicable Duſt and Clay; to make known an inviſible God, to poor, blind, ſtupid Creatures: and that mortality might be ſwallowed up of life, he was holy, harmleſs, and undefiled, ſeperate from ſinners, to the end he might fulfil all righteouſneſs; that he might be a meet high Prieſt, a ſufficient Saviour of ſinners; who by his own example, left us

a pattern of humility to be ſubmiſſive to the will of our Father, and to contemn the World, and to ſubjugate our ſelves to his Croſs. Oh! holy Father, thou that haſt ſaid, them that come unto thee in thy Sons Name, thou wilt not caſt out; that gaveſt life to poor worthleſs dying Creatures, ready to drop into Hell; and that life is thine own Son, *that is able to ſave to the uttermoſt all that come to him.* O give ability to a poor drooping Creature, that he may recover his ſtrength, before he go hence and be no more; that I may yet praiſe thee in the Land of the living; and that I may regain that precious time that I have been ſo laviſh of. Redeem my ſtrength, that I may work out my Salvation with fear and trembling. O ſanctifie me throughout, and change me, and let me have the New Creation wrought upon me and in me; that I may yet acknowledge thy great power in and through thy Son; in whoſe Name I farther call on thee, in the words of his own inſtitution, ſaying, *Our Father which art in Heaven*, &c.

A Prayer in time of War.

O Holy, Great and Glorious Lord God of Hosts, thou that hast of old appeared for thy Churches and Servants, and that art for ever worthy to be praised; that hast wrought great deliverances for the relieving of them that were in straits, to the admiration of thy very enemies; by whose power thy Servants have run through Troops, having thy shield of Salvation: by thy power one hath chased a thousand, and thine enemies hearts have melted away; yea even of the most valiant: If thou appear for us, Lord, we shall prevail. O be gracious unto us, and shew thy self for us. Give courage and wisdom to all our Commanders and Souldiers. Gird them with strength, and teach their hands to fight: Direct their Consultations, prosper their Enterprises; suffer not deserved vengeance to break out upon us; deliver us not to a mercilesse enemy: Say unto our Armies, Let no mans heart fail for fear of neither number nor power of the enemy. Let all our trust of Victory be in the Lord of Hosts; thou that art Lord

of Lords, and King of Kings. Get thy ſelf Honour in the Deſtruction of thoſe that are Peace-Diſturbers; let thy hand become glorious, to daſh in pieces the moſt potent enemies; and in the greatneſs of thine excellency, overthrow thoſe that are inſtigated againſt us: and let it be known that there is none like unto thee, that art glorious in Holineſs, fearful in Praiſes; doing Wonders: ſo ſhall we record thy righteous Acts. O help and deliver us, that we may tell thy Deeds among the Nations, and let not our enemy eſcape, leaſt they ſay our own hands hath ſaved us. Thou the God of Peace grant us Peace here, and everlaſting Peace hereafter; through Jeſus Chriſt. *Amen.*

A Prayer for Children.

O Moſt glorious Lord God, infinite in Wiſdom and Goodneſs; thou art the great Creator, Redeemer, and Preſerver of Man; I thy poor Servant bewail my Youth and time of Vanity: Notwithſtanding my Parents care in Education, Inſtruction, and Correction, I have ſinned greatly againſt thy ſelf. O pardon

pardon alſo, Lord, my unthankfulneſs toward them, for all their Care, Coſt, Pains, Crys and Tears, with reſpect to my everlaſting welfare. O cauſe me with thankfulneſs to fear, love, honour, and obey them, in order to the obedience due to thy ſelf. Lord keep me from ſnares of evil company and temptations of the ſame; and from youthful luſt: and let me be a delight to thoſe that fear thee. Let me be furniſhed with treaſures of Wiſdom and Holineſs, and pardon all the ſins of my corrupt heart and life; and be a reconciled Father unto me, and let me be able to know thee as a God in Covenant; and renew me in the inner Man, in the Spirit of my Mind. Enlighten my dark underſtanding, quicken my dead heart, purifie my impure conſcience, mortifie and rectifie my will. Let all my ſinful carnal Love, or rather Luſt, be quenched, and vain Pleaſures turned into ſweet Delights for God. Hear me in every reſpect as thou knoweſt my condition requires, in the Name of thy dear Son; in whoſe words I farther call on thee, *Our Father*, &c.

A Prayer for Servants.

O Moſt gracious Lord God, thou art the great preſerver of thoſe that truly truſt in thy mercy; deliver us from ſin and the bondage of Sathan; help us to obey our Maſter according to the fleſh, with fear and trembling, in ſingleneſs of heart, as unto Chriſt; not with eye-ſervice, as men pleaſers, but as the ſervants of Chriſt, doing the will of our God, with good will from the heart. Make us ſubmiſſive and obedient to our Governors; keep us from Self-will and Pride, from Murmurings and unreverent Speeches, from Falſhod, Slothfulneſs, and all Deceit, and help us cheerfully and willingly to do our Duty; as believing that thou, O Lord, art the avenger of all unfaithful Dealers. O pardon the neglect of our immortal Souls, and of the great work for which we were Created and Redeemed. Help us with all our hearts and ſtrength, that we may attain to the reward of that Glory, prepared for all thoſe that look and long for the appearance of Chriſt, and to enjoy his preſence with the Angels and Saints

in

in Glory: and all this we humbly beg and hope for, on the accompt and merits of Jeſus, in whoſe own words we farther call on thee, as he hath taught us, ſaying, *Our Father*, &c.

A Prayer for a Virgin.

BLeſſed and Holy Lord, preſerve me thy Servant, and give me grace with thoſe Wiſe Virgins, to make ready my Lamp and Oyl in my Veſſel, that at what hour the Bride-groom ſhall come, I may be found ready prepared, with thoſe undefiled Virgins that follow the Lamb. Deliver me from the ſins of Pride, that common ſin, far different from that Plainneſs, Simplicity and Modeſty of old. O help me, thy Servant, to walk circumſpectly. O cleanſe and purge me, keep me blameleſs; cauſe me to hate the Garment ſpotted by the Fleſh: let the Pride of the Daughters of *Jeruſalem*, ſo ſeverely threatned, awake thoſe that tread in their ſteps, they were haughty, and walked with ſtretched-out Necks, and wandring Eyes, and mincing as they went; whoſe puniſhment was greater than the puniſhment of *Sodom*. O holy Lord, open mine Eyes, that I may ſee the

the evil of that ſin, for whom Young Men and Virgins were ſlain with the Sword; the Virgins were trodden down as in a Wine-preſs. O give me chaſtity of mind and purity of heart, and let the inward man have the chief adorning. Let me be adorned with that modeſty and ſhamefaſtneſs that becomes thoſe that profeſs the Goſpel of Chriſt; not with embroidred Garments and coſtly Apparels. Help me to conſider that there is no communion betwixt Light and Darkneſs, Sin and Holineſs. Help me to live to that end for which I was created. Help me always to bear in mind my Creator in the days of my Virginity, that I may mark thy Law to do it. O preſerve me from the ways of ſin, and let death and judgement put me in mind of the great work I have to do; that I may ſo act in this life, as that I may live for ever hereafter, with thee in Heaven in eternal bliſs, purchaſed by the precious Blood of Chriſt; to whom be glory for ever. *Amen.*

The Sea-mans Prayer.

MOſt great and powerful Lord God, whoſe ways are in the deep Seas, and paths in the deep Waters, and whoſe Footſteps are not known, yet ſets the bounds and limits of the raging Sea, and ſayeſt, *Hitherto ſhalt thou go and no farther*; and raiſeth a ſtorm and allayeth it: let thy good providence keep me in the middeſt thereof: and though the Sea rageth and roareth, yet let thy everlaſting ſtrength environ and ſurround me, ſo that I may be hid and be ſafe; and being ſafe, I may both with heart and ſoul ſing forth his praiſe, that hath been graciouſly pleaſed to preſerve me amidſt the tempeſts of the raging Seas: but moſt of all I earneſtly deſire thee that thou wouldſt keep me from the roaring rage of Sin and Sathan: and as thou boundeſt the Sea, ſo bind up Sathan, that he may not be able to do me any harm, that he may not tempt me to do any thing that may bring diſhonour to thy Name, either by diſtruſt or otherwiſe. O let me diſcern much of thy ſelf, O Lord, in the Depths, that I may bleſs thee in thee Land of the Living.

When

When Mans Wiſdom and Power faileth, ſtand thou up and deliver thy Servant; when the Billows and Storms are raging, do thou quell them; ſo ſhalt thou rejoyce the Soul of thy Servant: and at laſt bring me to the deſired Haven, for thy Sons ſake; to whom be everlaſting ſtrength aſcribed for ever. *Amen.*

The Sea-mans Prayer after a ſafe Voyage.

MOſt powerful Lord God, thou art the powerful preſerver of thy Creatures, thy power is not limited, and thou art the ſame yeſterday, to day and for ever; thy hand is not ſhortened, thou ſaveſt both by Sea and Land; thou that ſavedſt *Iſrael* of old, by bringing them thorow the *Red Sea*, thou haſt preſerved me amidſt all the Billows of raging Waves of the immenſe Ocean; thou never faileſt thoſe that truſt in thee, O let thy mercies engage me to praiſe thee; that I may cry out, Come, and I will tell you what the Lord has done for my Soul: and let this great deliverance, enjoyn me to truſt God for the future, in the greateſt of ſtraits. O help me to praiſe thee whilſt I have any being, O Let my Soul praiſe thee

thee for this experienced mercy: Open my mouth, Lord, and fill it with praiſes, that I may ſing unto the mighty God of *Jacob*, the Redeemer of *Iſrael*. O give me the Spirit of praiſes, that I may extol the name *Jehovah*. O Lord help me to love thee more every day, and admire that Love that thou haſt ſhewn, and doſt ſhew unto me every day. O govern my affections, words, and actions; and help me ſo to ſteer my courſe, as that I may at length be brought to the Haven in *Canaan*, for Chriſts ſake alone, the Strength of my Salvation, and Hope. *Amen.*

The Widdows Prayer.

MOſt holy Lord, thou art the fountain of all Comfort, and God of all Conſolation, and changeſt not; all the comfort of thy ſorrowful Hand-maid is in thy ſelf, thou art able to make up all the loſſes and breaches thy providence has made. O ſupply all that comfort thou haſt taken away: and thou that haſt promiſed to be a Father to the Fatherleſs, and an Husband to the Widdow, be a Father to my Fatherleſs Children, and an Husband to me a poor deſtitute Widdow: Make up all

all my wants in thy self; and pardon that sin contracted between us; and pardon that negligence of seeking after better comforts, than any this life affords; pardon that inordinate care that was used by me in reference to the World: and guide and support thy poor distressed Servant by thy Spirit. O help me to sit silently under thy chastizing Rod, and that because it is the dictate of thine own will; and say, thou Lord hast done it; and say with thy Servant *Job*, that emblem of patience, The Lord gave and the Lord hath taken away, blessed be the name of the Lord. Let this last be an instigation to put me in mind of my last end, and to consider the brevity of this frail life; that thereby I may be taught to number my Days; that I may both know how frail I am, and may apply my heart unto Wisdom; that I may bear in mind the great concerns of Eternity, strengthen my Faith, enlarge my Desire, raise and elevate my Affections; enflame my Love; let Sin be most loathsome, Grace most beautiful, the World less desirable. These and what thou knowest to be more necessary for me, grant for Christs sake. *Amen.*

The Orphans Prayer.

RIghteous Lord, take thou charge of thy desolate Creature; be thou a Father to the Fatherless; thou art Righteous but I have sinned, and therefore this sorrow hath taken hold on me; my neglect of Duty hath removed away this Mercy. O pardon and remove my Guilt, and remember thy Promise to the Fatherless. O save me, for I am thine; I desire none but thee; be thou my Comfort and Guid unto Death. Help me to be more an obedient Child, to honour thee in my Generation. Supply my wants and necessities, and make up all in thy self; and help me to eye thee as a God in Covenant, and let me know that I am reconciled unto thy self, by the precious Blood of Jesus Christ, the Mediator of the New Covenant; and let Mortality be swallowed up of Life: and Lord help me (though little in respect of Stature) that I may be tall in respect of Grace; and knowing that I have a great journey to take, that I may set out be-times to enquire the way, and that when my Glass is run, I may have

finiſhed my Maſters Work, and my Courſe with Joy: and O that I may never ceaſe Labouring until I have finiſhed my Work, knowing that they that run in a Race, run all, but one gets the Prize: O let, O Lord, Integrity and Sincerity preſerve me, and that for Chriſts ſake. *Amen.*

The unconverted Sinners Prayer, for a full Conviction of the dangerous ſtate he is in.

GReat, Gracious, and moſt Righteous Lord God, bleſſed for ever be thine unſpeakable mercy, that deſireſt not the Death of the worſt of Sinners, that turn unto thee to live for ever. Oh thou that of Perſecutors madeſt glorious Martyrs, of an Adultreſs madeſt an humble Penitent. O ſhew forth thy Long-ſuffering, Patience, and Forbearance upon me. Deliver me from all my Sins, from thy Wrath to come, and that Eternal Judgment that ends in Hell, with Devils and damned Impenitents. Leave me not in the ſtate of Devils, without hope of pardon. O pardon that great ſin of ſetting more by Meat and Drink and beaſtly Pleaſures than by thee, the God that

that made me a rational Creature, that ſlighted endleſs Glory, that took more care of an Earthly Tabernacle than an Immortal Soul; that took more care to avoid Shame, Poverty and Sickneſs, than to avoid everlaſting Shame, Pain and Horror in Hell. Bleſſed be the Lord, that will not leave ſuch ſinners as my ſelf to die in their ſins, but pluck ſuch fire-brands out of the jaws of Hell, and gives them to know the evil of ſin. O that I were once fit to taſte and ſee how gracious the Lord is to believers; to them alone he is precious, the faireſt of Ten thouſands. O guid my feet into thoſe untrodden paths, that lead to the Fountain of Living Waters, ſet open for ſinners to waſh in, and be purged from their filthineſs. O give me faith to ſee him whom my ſins have pierced. Give me the grace and ſpirit of ſupplication to mourn after him; without which grace I have not, nor can have, no hope of pardon. For what communion hath darkneſs with light? O poſſeſs my Soul with this belief, That without holineſs there can be no happineſs, without ſanctity no ſalvation, nor without heavenly-mindedneſs no Heaven: O be it ſo unto thy ſervant, for his ſake that

ſuffered for great, nay the greateſt of ſinners, of whom I am the chief; that I may live to praiſe thee and admire the riches of thy immenſe and boundleſs love to Eternity. *Amen.*

A Prayer for power to believe.

O Glorious and Merciful Lord God, whoſe abundant and unſpeakable goodneſs has been extended to poor man, before he had a being in the World: Let the beams of thy loving kindneſs environ me, and as thou haſt been pleaſed to convince me of ſin, righteouſneſs, and judgment; O help me to believe in him whoſe mercy extends to the ends of the Earth; and that I may take hold on him by the hand of faith, that it may be the ſubſtance of things not ſeen; to take hold on the rich promiſe laid down in thy word concerning thy Son, who is mighty to ſave all them that come unto God by him, and to accept him in all his Offices, as King and Law-giver, to rule and defend me, as Prieſt to ſacrifice for me, as Prophet to reveal the will of God unto me. Help me to truſt in thy holy Spirit, to mortifie

tifie and kill my ſin in me, and to illuminate, and ſanctifie, and quicken me, that thereby I may be rendered meet for ſerving thee here, and enjoy thee hereafter. O help me to demonſtrare, out of my Converſation, what is the hope of my Calling, and eſtabliſh me in a conſtant belief of Salvation, by the apprehenſion of a renewed mind, from fleſhly and tranſitory joys, to an heavenly and permanent happineſs, where there are pleaſures for evermore. Help thy poor Creature to be Conquerer, yea, more than Conquerer through Jeſus Chriſt, over Devil, World, and Fleſh; that I may be renewed in the ſpirit of my mind. Poſſeſs me with the New Birth, ſtrengthen all my inward Faculties, my Faith, my Love and Zeal; and whereas my deſire was to run from God, it may now be to run unto him, and caſt my ſelf upon him for all in Chriſt Jeſus. *Amen.*

The Converts Prayer.

MOſt powerful Lord God, thine is the Kingdom, the Power, and the Glory; thy ways are perfect and pure:

Let God be true and every one a liar. Bleſſed be thy Name for thy unſpeakable kindneſs and love to me, who am leſs than the leaſt of all thy mercies: Thou haſt been pleaſed to bring me out of darkneſs and ſhadow of death, and lead me into the way of peace, and out of darkneſs into thy mervellous light, and to bring me into the Kingdom of thy dear Son. O the immenſity, the breadth and length, depth, and height of the loving kindneſs of God in the Lord Jeſus Chriſt; that waſt pleaſed of a Bond-ſlave to make a Free-denizon of Heaven; of a Priſoner of Hell and Death, one at Liberty; and delivered me from that Eternal Wrath to come. Oh! the free mercy of God, that hath withholden death from ſeizing upon me, the which if it had; where had I been. Oh happy and bleſſed was it, that thou ſhouldſt put out thine hand, and touch me with the rod of thine affliction; ſo that I may ſay, *It is good for me that I was afflicted.* O bleſſed Redeemer, give me thy Spirit, without which I am undone, to apply the precious Blood of the New Covenant to my Soul, without which I can do nothing; that thy good Spirit may direct me into the way everlaſting,

to

to know God and Jeſus Chriſt, which is Life Eternal. Inflame me with love to thy ſelf, thy Laws and Commandments, Preſerve me from the ſin of Preſumption; let the love of Holineſs in me expreſs it ſelf, in the abandoning all and every ſimilitude of ſin from my heart, that I may abhor that (*viz.*) Sin, that once was ſo amiable to me. Let thy ſtrength appear in my weakneſs, and let thy grace be ſufficient for me. Accommodate me with a reſolvedneſs to follow thee. Let Chriſt, Heaven, and Glory, be my Object and my Mark to aim at. Let Chriſt be my Center, upon whoſe account I conclude my imperfect requeſts, in his own words, *Our Father*, &c.

Conſiderations of Death.

1. *Conſider*, That all the Pleaſures, Treaſures, and Comforts, of this Life, as Wife, Children, Goods, Gold, Friends, Lands, Livings, large Poſſeſſions, Dignity, Honours, ſumptuous Fare and pleaſant Proſpects, ſpacious Walks, delicate Gardens, nay, even the World it ſelf, in its luſtre and all that is therein, on which thou haſt

doted ſo much, and ſquandered ſo much time in, ſhall and muſt all at the ſtroke of Death, be extinguiſhed; the which, Heaven it ſelf, or any created Power, cannot prevent, but will quite be obliterated and for ever loſt, never more to be minded or meddled with or enjoyed, either in this World or the World to come; but in as much as we muſt give an account of our uſing and abuſing of them: When our breath goeth forth out of our Bodies, our thoughts periſh, and therefore make it thy buſineſs, and think it thy chiefeſt prudence to wean thy affections from this fading World, by little and little, with a reſolute and holy violence, leaſt thou find it harder to part with all at once.

2. *Conſid.* To die, is but once to be done, and if we miſcarry in that, we miſcarry and are undone for ever: therefore make it thy chief buſineſs to learn to die. It would be better never to have lived, than to be ignorant to die. Many will, nay doubtleſs, the prophaneſt wretch, will deſire the death of the righteous, but unleſs it be learnt before, by living the life of the righteous, you ſhall never learn nor know how to die. O learn this leſſon, ſeeing there is no working

working in the Grave, whither we go.

3. *Conſid.* That if thou make the beſt preparation for Death thou canſt, thou wilt find it hard enough to die; if thy evidences be never ſo firm and good, thou wilt find that all will be little enough: if they be fair the Devil will blur them; if he cannot blot them, he'll do what he can to accuſe thee; he is the accuſer of the Brethren; he's the roaring Lion that will devour thee if he can.

4. *Conſid.* That Death, if not prepared for, will look mighty ghaſtly and grim; he is called, *The King of Terrors and Fears*; he'll ſurprize thee, for he comes ſuddenly, as a thief in the night: 'tis true, if he come, thou being prepared, it will put an end to all thy fears, and diſpoſſeſs thee of terreſtrial ſubſtance, and poſſeſs thee of a celeſtial and permanent ſubſtance.

5. *Conſid.* That after Death, that is, after the Souls ſeparation from the Body, the Body will be but a loathſome ſpectacle, all thy friends will as it were, abhor it. *Abraham* ſays, *Let me bury my dead out of ſight.*

6. *Conſid.* That nothing will avail the Soul,

Soul, but Grace and a good Conscience, when it shall (after separation from the crasie House of Clay) be brought before the great Tribunal of the most high God, to give an account of all the deeds, whether good or bad, done in the Body.

7. *Consid.* That Christ, who offers Salvation now, by his Word and Mercies, shall then appear in flaming Fire, taking Vengeance on them that know him not, nor obey not his Gospel.

8. *Consid.* That having past once his Sentence, whether of Life or Death, it will be absolute and irrevocable. O therefore, be not slothful in this work, lest the bubble of thy life be extinguished before thy work be done.

9. *Consid.* That after Death, Gods Messenger, hath executed his office (*viz.*) cut the thread of thy life, thou must presently appear before God, the great Judge, to receive either the sentence of life, or the sentence of everlasting death.

Conſiderations of Judgment.

O Thou impenitent ſinner that wilt die in thy ſins. 1. *Conſider*, What a dreadful ſight the coming of the Son of Man in the Clouds will be; he whom thou haſt ſo often by thy ſins pierced, whom thou haſt rejected, ſcorned, and vilified; and the blood thou haſt ſo often trod under foot, muſt then be thy Judge, from whoſe righteous ſentence there will be no appeal; now he ſtands to invite thee and woo thee, with the faireſt terms of love; but then he will pronounce thy dreadful doom; and his poor redeemed ones, which now thou thinkeſt not worthy to live, but doeſt ſcorn, mock, revile, perſecute, and kill, will then ſit on the Throne on the right hand of the Lamb, as thy Judges too. How then wouldſt thou wiſh Rocks to fall upon thee, and be beholding to Mountains to cover thee, nay, how fain wouldſt thou change natures with Toads, or Serpents, Owls, or Batts, the worſt of Creatures; or that thou couldſt be annihilated, and that thy immortal Soul ſhould become mortal.

2. *Con-*

2. *Conſid.* Alſo, That then all Relations will ceaſe, and ſo all Love, and worldly Friendſhip. Then the loving Husband muſt rejoyce in the Damnation of the wicked Wife: and the tender and indulgent Mother muſt ſtand, not only with dry and cheerful Cheeks, and aſſent to the juſt Doom of her impenitent Children, but glorifying God for executing his Juſtice and Vengeance upon them. Therefore, O ſinner, if thou wouldſt have Chriſt, Friends, and Relations, be-friend thee at that day, be an unreconcileable enemy now unto thy ſins; and be at peace with God through thy Redeemer.

O miſerable ſinner, Conſider where wilt thou appear at that day, when God will make a ſeparation between good and bad; when thou muſt give an account for all things done in the fleſh; for every thought of thine heart, every word of thy mouth, every moment of time, every omiſſion of any holy duty, every commiſſion, all company thou cameſt in, every Sermon thou heareſt, every Sabbath thou haſt miſpent; and then all thy ſins and villany, whether committed ſecretly or openly, will be viewed by the whole World. To prevent

vent this, try now thy heart, life, calling, thoughts, words, and deeds; and arraign, accuſe, and condemn thy ſelf at the bar of thy Conſcience, that thou mayſt be acquitted at Gods Judgment Bar at the laſt day.

If thou be a Saint, conſider, that then thy Soul and Body muſt make make a ſecond, but a more happy, and Bleſſed marriage joyntly: and together to enjoy and be drown'd, as it were, in that glory, that God prepared for his Elect from before the Foundation of the World: then thy innocency and righteouſneſs ſhall be clear, and made conſpicuous to the whole World; when Chriſt ſets thee at his right hand, when thy Friend, thy eldeſt Brother, and thy Husband, will be thy Judge; then thy Pains, Loſſes, Croſſes, and Sufferings, will be fully rewarded. Thy Perſecutors, Troublers, and Oppoſers, will be avenged upon; and all thy good Deeds reckoned up to thy comfort, but all ſin done away. Then thou ſhalt ſit on a throne crown'd with Immortality and Glory, with thoſe judging the Twelve Tribes of *Iſrael*, and ſhalt hear that bleſſed, that wonderfully acceptable, and heart-raviſhing invitation, *Come ye Bleſſed of my Father*, *and*

and inherit the Kingdom that was prepared for you from the foundation of the World. When your Enemies and Troublers ſhall be packed to Hell, with this dreadful and fatal doom, *Depart from me ye curſed, into everlaſting fire, prepared for the Devil and his Angels.* Depart from Glory, that's Hell enough; depart with a curſe into fire, and that everlaſting.

Conſiderations of Hell.

CONſider firſt, The pain of loſs, privation of Gods glorious preſence, and eternal ſeparation from thoſe everlaſting felicities, joys, and bliſs above; is the more horrible part of Hell: The Torments and Miſeries of many Hells, in the judgment of the Learned, are nothing to the ſhutting out everlaſtingly, from the Kingdom of Heaven, and an unhappy Baniſhment, from the beatifical Viſion of the moſt Soveraign, onely, and chiefeſt good, the thrice glorious *Jehovah*, bleſſed for ever: I ſay, the loſs of any of theſe will be a far greater loſs than Ten thouſand Worlds, were they all compoſed of pureſt Gold, and brimful with richeſt Jewels. Let therefore, every

every one in the Name and Fear of God, as we would not for a few bitter-ſweets, or a vile luſt, in this World, for an inch of time, loſe an inconceivable delight to all Eternity in another World, with St. *Chryſoſtom*, chuſe rather the puniſhments of Hell than offend Chriſt.

Of the pains of Senſe.

1. CONſider the horror, anxiouſneſs, heart-corroding, and too late vain repentance, that will torment thy Soul, for thy ſo ſinful tranſacted life: when thou thinkeſt how many precious opportunities thou mighteſt have improved for thy Souls eternal good, but haſt wilfully caſt them away; how many a good Sermon, and Soul-market thou didſt negligently go through? How many dreadful things thou haſt committed? How many neceſſary duties thou haſt omitted? How thou haſt diſhonoured God, grieved Friends and Relations, and when thou waſt call'd upon to repent, thou wouldſt not turn and live? Ah! I ſay, ſuch conſiderations as theſe, will then tear thy Soul to pieces; and be a great part of thy Hell.

2. And

2. And as to the things thou doeſt at preſent feel, they will be unexpreſſible: There is no tongue can expreſs, or heart conceive, the extremity and exquiſiteneſs of it; all that the angry Arm of an Almighty power can inflict upon thee, O ſinner, ſhall be inflicted upon thee to the full.

In a word, If the ſeveral pains of Diſeaſes and Maladies, incident to our Nature; nay, and add to it all the moſt exquiſite and unheard of Tortures, *&c.* be collected all into one extream anguiſh, yet it will be nothing to the Torment which ſhall ever poſſeſs and plague the leaſt part of a damned Body.

And as for the Soul, let all the griefs, horrors, and diſpairs, that ever rent in pieces any heavy heart, and vexed conſciences, *&c.* be heapt together into one extream Terror, it would all fall infinitely ſhort of that deſperate rage and reſtleſs anguiſh, which ſhall eternally torture the leaſt and loweſt faculty of the Soul. Oh what rational man that hath Underſtanding, Affections and Senſes, would not tremble at ſuch thoughts as theſe, and ſeriouſly project how to evade all this?

3. As to the everlaſtingneſs of theſe Tortures,

Tortures, consider that that will be another Hell to thee. O Eternity, Eternity, upon which depends the height, length, breadth, and depth of immortality in the World to come, even two Eternities, the one infinitely Blessed, and the other infinitely Cursed; the loss of everlasting joys, and lying in eternal flames, and never ending pleasures or pains follow the well or mispending this moment upon Earth.

With what unwearied Care and Watchfulness ought we to watch all the days of our appointed time, to make our Calling and Election sure? With what industry and diligence to ply this Moment, to fit us for that Eternity.

Of the Joys of Heaven.

THe excellency of Heaven, no mortal Heart, no finite Head, can possibly Conceive or Comprehend.

The Eye of Man hath seen Wonderful Things, and the Ear heard most Delicious and Ravishing Melody; the Heart can Conceive and Imagine strange Felicities, yet cannot Apprehend this. Our Gracious God in his Holy and unsearchable

Wiſdom doth detain from the Eye of our Underſtanding, a full comprehenſion of the moſt Glorious ſtate above: to Exerciſe in the mean time, our Faith, Love, Obedience, Patience, *&c.* Heaven is called a great City, a Place moſt Glorious above all Compariſon, and Conceit. Wherein many Manſions are Prepared, for many thouſands of glorified bodies; after the laſt day, beſides the numberleſs numbers of bleſſed Angels.

Oh with what infinite ſweet Delight may glorious Souls be Drowned, in the Imaginations of theſe Felicities, whilſt in this vale of Tears.

Heaven is called the Kingdom of God, of his own making; who doth all things like himſelf.

It is called an Inheritance, a rich and glorious Inheritance; an Inheritance of the Saints in Light, an Inheritance incorruptible; a Crown of Righteouſneſs; a Crown of Life; a Crown of Glory; an exceeding Eternal weight of Glory; fulneſs of Joys; Everlaſting Pleaſures.

Who would not be raviſht with the very thoughts of this eternal and matchleſs Glory, to which all other things are but as loſs and dung; and in compariſon of whom are not worthy mentioning.

Of

Of the Beauty and Bleſſedneſs of Glorified Bodies.

THey ſhall be made like the Glorious Body of Chriſt, and that is Honour enough, and Happineſs; too beſides their freedom from all Defects and Imperfections, they ſhall be like the Angels of God in Heaven. Pains, Miſeries, and all Evils, they ſhall have an Everlaſting Redemption from: and ſhall be Crowned Gloriouſly with many poſſitive Prerogatives, *&c.*

1. Imortality; Glorified bodies cannot poſſibly die.

2. Incorruptibleneſs; never more to be obnoxious to the leaſt Corruption, or Putrefaction, or Diſſolution. They ſhall be Spiritual and Heavenly as the Angels in Heaven; and in all things ſubject to the Spirit of God.

Of the Happineſs of the Soul.

WE ſhall know as we are known, our Memory ſhall be perfected, we ſhall be beatifically enlightned with a clear

and glorious ſight of God himſelf; which Divines call a Beatifical Viſion.

It is ſufficient that in Heaven we ſhall ſee him face to face, whoſe very Countenance to behold is the life of the Soul. It raviſheth the Soul and fills it; yea, as full as ever it can hold or contain; inſomuch, as ſome that have had but a glimpſe of it, whileſt in this lower Orb, have cryed out, *Enough, enough, Lord, I can hold no more.* And if ſo full by one glance here, what ſhall it be when immerg'd in the middeſt of that boundleſs Ocean of Immortality and Glory, that for its Immenſity can never be defined. *Paul* (when taken up in the Third Heaven) ſaw things unutterable, not to be expreſs'd by any mortal man: as if he ſhould have ſaid, *If any one ſhould ask me what I ſaw, I ſaw things a thouſand times beyond what I or any mortal man can expreſs or imagine.* O the heighth, breadth, length, and depth, of that glory that is prepared for the Saints before the foundation of the the World; *Eye hath not ſeen, Ear hath not heard, neither hath it entered into the heart of man to conceive, what great things are laid up for them that love God.* O happy Soul, that ſhall be drowned in this boundleſs happineſs. No wonder if the ſenſe of this makes Martyrs to rejoyce in their ſufferings: *Paul* deſired to be diſſolved.

A

Consolatary Discourse,

OR

A DIALOGUE between *CHRIST* and a *Disquiet SOUL.*

Christ. MY Beloved, why feareſt thou, and art ſo diſquieted within thy ſelf? do'ſt thou well to be angry with my Chaſtiſement? And why art thou offended that I ſhould make thee like unto my ſelf, cauſing thee to walk in that way, of inward and outward griefs; which I did tread before thee? Why refuſeſt thou to take up my Croſs and follow me, and to taſte of that Cup that I drank before thee?

Soul. O Lord, give me of that Spirit of thine, and that trouble with thee, and for thee, ſhall be ſweet unto me. Whatſoe-

ver thou didſt bear, it was for me: and if I were ſo diſpoſed, as I ſhould; then would I be content to bear all that thou my God, ſhouldſt lay upon me. But ah alaſs it is my curſed Corruption, that makes me think thy Croſs my Burthen, Lord therefore uphold me by thy Grace, that I may count thy Yoke eaſie, and find Joy in thoſe Sufferings with thee.

Chriſt. I know the cauſe of thy Grief and Terror to be the Conſideration of thy Sin: but I pray thee why lookeſt thou ſo to thy Sins, that thou lookeſt not alſo to my Mercies? Why wouldſt thou ſo extol thy evil deeds, that thou ſhouldſt ſo extenuate my rich Mercies? or in any way compare the one with the other? Was it for thy good deeds that I firſt entred into friendſhip with thee? and thinkeſt thou now that for thine evil deeds, I will forſake thee? Seeing it is among my praiſes, that the work that I begin I will perfect? I like it well indeed, to ſee thee grieved for the Sins thou haſt committed againſt me; but I would have thee alſo be comforted in the Mercies I have ſhewed thee. Call to mind my works of Old, and what I have done to thee, and for thee, ſince thou canſt Remember: How cared I for thee in thy tender years? look back now

and

and ſee, did not the Angel of my preſence lead thee: when thou hadſt no wiſdom, no ſtrength to Govern thee? Did I not then begin to acquaint thee with the Knowledg and Fear of my Name? Canſt thou deny now that my Mercy preſerved thee from thy Sins, whereunto thy Nature was prone, and ready to have declined? And when thou ſinnedſt, with what long patience have I waited thy turning, and how lovingly have I winked at thy tranſgreſſions? And when I had given thee Grace, to repent of thy Sins, and to ſeek my Favour and Mercy for the Sins of thy youth, with a melting Heart, and a mourning Eye, canſt thou deny, that I have filled thy Heart with my Joys and made thy tongue burſt out in Glorifying Speeches: and why then wilt not thou truſt in my Mercies to the end.

Soul. I were Lord moſt unthankful, if I ſhould not confeſs, that many a time in the multitude of my thoughts thy mercies have comforted me: but ah alas I have not anſwered thy loving kindneſs; for after many mercies received I have ſinned againſt thee, contrary to my light; and my Sins are now before me, witneſſing that I am unworthy to taſte any more of thy Mercies.

Christ. Is my mercies for a day, or for a year; or is it for ever and ever to them whom I have made mine by my Sufferings? Wilt thou restrain my Mercies, and limit them within so narrow Bounds, as to think they cannot be Extended over all thy Transgressions? Wilt thou measure my mercies with so narrow a Span, as to think I have no more to Give, than thou hast an Heart to Receive? Is it not among my praises, that I am able to give to my Children, more than they are able to think or ask of me? Knowest thou not, that as the Heavens are above the Earth, so my thoughts are above thine? Hast thou not considered that my Mercies is above all my Works; how much more than is it above thee, who art nothing in Comparison of my Works? And if above thee, how much more above all that thou canst do? Why then wilt thou match thy Sins with my Mercies? If I require such Mercies in my Children, as I will have one to forgive another, not only Seven times, but Seventy times seven times: what pitty, compassion, and readiness to forgive is in my Self?

Therefore my beloved despair not, for the multitude of thy sins; but be comforted with the promises of my Mercy. I have made

made them without any exception of time, for *at what time ſoever a ſinner doth repent him of his ſins, I have promiſed, to put away his wickedneſs out of my remembrance:* I have made them without exception of ſins; *for albeit your ſins were as Scarlet, they ſhall be made as white as Snow.* I have made them without exception of Perſons; *for whoſoever ſhall depart from his wicked ways, I ſhall receive him.* Let this threefold univerſality of my promiſe ſuſtain thee, that thy Infidelity contract not my Mercies into narrower bounds, than I have extended them.

Soul. Be merciful, O Lord, to my Infidelity; I believe in Chriſt, Lord, help my unbelief; Stabliſh and Confirm my unſtable heart with thy good and holy Spirit. My Conſcience doth in ſuch ſort condemn me, that I ſtand in fear of thy Juſtice; for thou art greater than the Conſcience, and wilt much more condemn me; if thou doſt enter into Judgment with me.

Chriſt. O my beloved, conſider that the cauſe of thy diſquietneſs is, becauſe that with the one Eye thou lookeſt unto thy Sins, and unto thy Fathers Juſtice with the other; and that is the reaſon of thy diſquietneſs: but doth not look unto me in whom his Juſtice is ſatisfied, and

thy

thy Sins already puniſhed. Tell me (I pray thee) doſt thou think to get within thy ſelf, and in the holineſs of thy Diſpoſition, that which will Exempt thee from the fear of his Juſtice; or art thou content to ſeek it of me? If in thy ſelf thou ſeekeſt it, remember what thou art a doing: Wilt thou have the Lord bound and obliged to thee? Wilt thou be thine own Saviour? or ſhall it be ſaid his mercy ſaved thee not? If no Miſery were in thee, whereupon ſhould his mercy be manifeſted? and if thy Diſpoſition in the Earth, were every way ſuch as it ſhould be, then what remaineth but that the praiſe of his Mercy ſhould leſs appear: turn thee therefore unto me, and ſeek thy ſelf in me. If thou wilt know what is thine, thou art a ſinner; let my praiſe be reſerved to my ſelf, I am thy Saviour. Eſteemeſt thou that my wounds are ineffectual, or that there is no force in my ſufferings; counteſt thou this, as that my Vertue and Merit cannot cure them? Will a Phiſician pour out a rare Ointment, where no need is, or elſe where it cannot profit? and thinkeſt thou that my Father would have my Blood to be ſhed in vain? If his Juſtice terrifie thee, remember it was ſatisfied in me; and that he pronounceth this

this Sentence himſelf, *This is my beloved Son in whom I am well pleaſed.* I came into the World, not to call the righteous, but ſinners to repentance. Tarry not from me becauſe thou art a ſinner, but for that cauſe come to me and I will refreſh thee.

Soul. O Lord, I know that there is a cleanſing and reconciling Vertue in thy Blood; that Life is in thy Death; but ſtill I fear my ſins deſerve thou ſhouldeſt neither apply thy Vertue, nor thy Merit, to me: for ah! alas, I find that yet the old Man is ſtrong and lively in me; and that yet the motions of ſin have power in me to bring forth fruit unto death.

Chriſt. Be not, I pray thee, injurious to the work of my Grace in thee; complain not ſo of thy Corruption, but that thou mayeſt give unto me mine own Praiſe. Canſt thou deny but that thou haſt felt my Power working in thy Soul? Have I not ſprinkled thy Conſcience with my pacifying Blood; from which hath flowed an atteſtation of good things; ſuch a ſenſe of mercy, as many times hath filled thy heart with Joy, and thy mouth with a ſong of Praiſe? Have not I ſtirred thee up in great fervency to call on the Name of the Lord? Have I

not

not made thee to give my Name a publick teſtimony, with thine own diſadvantage; and how oft hath thine heart been effectually moved at the hearing of my Word, in ſuch ſort as it hath wrought in thee an holy remorſe and inward contrition for thy ſins, which hath broken out into tears? Have I not made thee a wreſtler againſt thine inordinate luſts? Have I not given thee ſtrength many a time to ſtand againſt Sathans tentations, whereas if I had left thee to thy ſelf, how oft hadſt thou been made a prey to thine enemy?

Remembereſt thou not that the Tempter hath aſſaulted thee, but I have withdrawn the occaſion of thy ſin; and when the occaſion ſerved did I not reſtrain and hold back the Tempter? yea, when both the occaſion and the Tempter were preſent, have I not filled thy heart with the fear and love of my Name; and ſo kept thee from ſinning againſt me? And whereas many times thou of thy weakneſs haſt offended, did I not with a melting Heart and a mourning Eye, raiſe thee again, and renew my former familiarity with thee? ſo that thou canſt never ſay from the firſt hour I began to renew thee, that I ſuffered thee to lie in thy ſins, as

have

have done others, that are ſtrangers to my Grace? And many notable effects of my workings in thee, thou canſt not deny.

Are not theſe undoubted tokens of my Grace in thee? Will Nature do ſuch things? Mayeſt not thou feel that by theſe I have begun to apply to thee my merit for the remiſſion of thy ſins, and my vertue for quickning thee to a new life? Therefore think of thy ſelf as baſely as thou wilt, but let the work of my Grace be eſteemed of thee, according to the excellency of it. Be humble and caſt down when thou lookeſt upon thine own corruption, I find no fault with thee; but I rejoyce at the new workmanſhip I have begun in thee. Indeed, if there were nothing in thee, but that which thou haſt of Nature, thy eſtate were miſerable: but ſeeing thou ſeeſt a new workmanſhip in thee, be comforted. Art thou ſo in darkneſs that there is no light in thee? that beſides it, there is not in thee a will to do good alſo, and a love to righteouſneſs? If thou ſayeſt thou haſt no ſin in thee, thou art a liar; and thinkeſt thou that I who have begun to tranſlate thee from darkneſs to light and to make thee a new creature; will

will leave thee, until I have done my work in and upon thee? Therefore beloved, give not ear to thine own Corruption and Satan, as to take their teſtimony againſt thee, or to make thee think that my pledges that I have given thee, are not worthy of credit; that by them thou ſhouldeſt be aſſured of mercy.

Soul. I cannot deny (O Lord) but that many times I have felt the ſweetneſs of thy conſolations; which have greatly rejoyced my Soul. But alas! my grief is ſo much the greater, that by mine own default I ſhould now be deprived of them; for I have grieved thy holy Spirit; yea, I have done what I could to quench him; and therefore it is that the Comforter, who was wont to refreſh my Soul, is away, nor can I feel his preſence with me as before.

Chriſt. Becauſe I am not changed, therefore is it that *the Sons of* Jacob *are not conſumed.* Many indeed are the changes whereunto ye are ſubject, but I remain the ſame, and there is no ſhadow of alteration in me; *James* 1. 17. Be not afraid (O my well beloved) neither eſteem thy ſelf to be rejected of me; albeit I ſometimes hide my Face from thee; all my

my ways are mercy and truth to mine: It is for thee that ſometimes I go from thee, and it is for thee that again I turn unto thee; for if I come it is for thy conſolation, that continual heavineſs through manifold temptations ſhould not oppreſs thee? How oft haſt thou found this, when thou waſt ſick of love I have ſtrengthened thee with the Flaggons of Wine, and comforted thee with my Apples; my fruit hath been ſweet in thy mouth, and I have put my left hand under thy head, and with my right hand I have embraced thee; *Can.* 2. But leaſt the greatneſs of my conſolations ſhould exalt thee to diſdain thy Brother, and offend me, by imputing that to thine own diſpoſition, I have again drawn theſe glorious feelings from thee; give me the praiſe, that I know beſt what is expedient for thee: Had my ſervant *Paul* need to be humbled with the buffets of Sathan; leſt he ſhould be exalted above meaſure, by the greatneſs of his Revelations: and haſt not thou need that by my inward exerciſes I ſhould hold thee humble? If my comfort were always preſent with thee, thou wouldeſt think that thy Heaven, and permanent City, were on Earth; and ſo ceaſe to inquire for a better to come?

Thou

Thou wouldeſt take the place of thy Baniſhment for thy home, and the Earneſt for the Principal Summe which I have promiſed thee. Conſider this wiſely with thy ſelf, that albeit I ſmile not alike on thee at all times; and fill thee not always with my Joys, yet I always love thee; if thou continue in my Love: for whom I love I love unto the end. If I cloſe my Chamber door upon thee; it is not to hold thee out: it is to learn thee to knock. If I cover my ſelf with many vails, that thou canſt not ſee a glance of my loving Countenance; 'tis only to ſtir thee up to ſeek me: and if ſometimes I ſeem to go from thee, 'tis to provoke thee to follow me; that thou mayeſt make haſte from the Earth to Heaven, where thou ſhalt injoy me without intermiſſion. Was *Joſeph* ſo wiſe as to conceal his tender affection from his Brethren, till he brought them to an humble acknowledgment of their ſin? And was he again ſo loving, as when he ſaw them ſo humbled, his affection was enflamed, and compelled him to reveal himſelf unto them? And thinkeſt thou that I am leſs wiſe and loving in dealing with mine? I gave at firſt ſharp anſwers to that Woman of *Canaans* Petitions; and ſo will I, to deal roughly, ſeemingly, with thoſe whom

whom I love, and to be angry, even at their Prayers; but in the end I will make my love manifeſt to them, and with mine endleſs mercies imbrace them

Soul. Suffer me yet once again (Lord) to ſpeak unto thee, that thou mayeſt anſwer me, and I ſhall complain no more. If we ſaw that ſuch were our Diſpoſition, as thy holy Word doth require in us, then ſhould thy comforts rejoyce us: but alas, how far am I from that which I ſhould be; my ſtrength is enfeebled, therefore do mine inordinate affections oft-times overcharge me. If I turn me to pray, I cannot for the hardneſs of mine heart; the contrite ſpirit, the melting heart, the mourning eye is gone from me. If I ſeek comfort in thy Word I find it not: I am troubled alſo with doubtings; armies of fears and ſorrows are againſt me, and all through weakneſs of my faith; partly for want of that light that ſhould inform me; my infidelity abuſeth me to think that thy viſitations come from thine anger; and cauſeth me to anſwer the Reproofs of my conſcience, as if they were juſt occaſions; and partly for want of that apprehending and applying Vertue that is in Faith. I am ſpoiled of

the comfort that thy Word hath offered unto me. Therefore (O Lord) have pity on the desolate state of my Soul.

Christ. Let not (my beloved) the considerations of thy wants, defects, and imperfections discourage thee. Remember that the measure of Grace which I have given to my Saints upon Earth; I have called it an Earnest-penny, and First-fruits of the Spirit, to tell them that whatever grace they have gotten, it is nothing in comparison of that which they will get. Seek not that therefore in the Earth which I have resolved to give thee, no wayes, till thou come to Heaven; thy Blessedness in this Life stands not in a satiety and full enjoying of that which thou would'st have, but in an hungring and thirsting for it. If I had pronounced them Blessed, that are now satisfied with Righteousness, then thy wants might most justly discourage thee: But I called them Blessed that hunger: If therefore thou dost follow after Sanctification, and art weary with the servitude of thy sin, if thou dost seek comfort in my Word, and can find none of these at the first, as thou wouldest, yet remember I have promised to fulfil the desires of them that feer me. If it greive thee that thou

thou canſt not pray at all times alike; remember that my Children are oftentimes evil judges of themſelves; and that their Eſtate is not alwayes to be meaſured according to their feeling: for many Prayers may be made in them to me, by my Spirit, with ſighs and ſobs, which they themſelves are not able to expreſs, yet are known to me, and are like loud crying Voices, which I cannot but anſwer.

Soul. O my Soul content thee with the Lords diſpenſations, and doubt not but all thy wants and holy deſires ſhall all be ſatisfied. Remember how careful thy Saviour was of thoſe People that followed him. *I have Compaſſion* (ſaith he) *on this People, becauſe they have continued with me already three dayes, and have nothing to eat. I will not let them depart faſting, leſt they faint in the way*: O moſt ſweet and comfortable Speeches, they ſeek not from him, and heis careful to give them: if he was ſo careful to ſatisfie their Bodily neceſſities, will he neglect the Spiritual neceſſities of his own. They followed him three dayes, and he counted it a long time; they are to go from him, and he feared leſt they ſhould faint. O my diſtruſtful Soul, wilt thou once learn to truſt in the Mercy of thy God aſſuredly? Will

he not ſatiate thee who ſeeks him? Wil he not anſwer thee who prays unto him? Will he not care for thee who haſt waited upon him, not three dayes, but many years? And will he let thee faint in following him, who would not let them faint who were to go from him? O ſweet Saviour, happy are they that truſt in thee. Lord, therefore increaſe my Faith in thee, that nothing be able ever to ſeparate me from thee.

Chriſt. As for the weakneſs of thy faith, which I ſee is the ground of all thy trouble, it proceedeth either from the want of knowledge, or elſe from the want of Application: 'Tis indeed a ſpecial benefit, to have the mind enlightned with true light: ſeek therefore my light to ſhine unto thee, by continual Prayer, and ſeeking into the Scriptures, that thou be not troubled with the error of conſcience, as if it were a juſt accuſation. I have indeed ſet conſcience to be a warner unto thee; but then ſhalt thou take heed to her warnings, when they are warranted by my Word. If the error of thy conſcience terrifie thee in any thing, and make thee think that thy Croſſes and Viſitations do come from mine anger; go and inform conſcience better by the Word: *Remember*

whom

whom I chastise, I love; and when I chastise thee, I am not seeking satisfaction to my justice: What wonder such thoughts disquiet many? Consider (I pray thee) that notable promise of mine, made to my Servant *David*, and in him to all the rest of my Saints; *If they break my Statutes, I will visit their Transgressions with my Rods; yet my loving kindness will I not take from them, nor alter my Covenant.*

Soul. OWord full of comfort (my Soul) forget it never, that even when his Rods are laid on thee; and though thy Transgressions be many, yet will he not alter his Covenant with thee: Remember it (I say) that in thy trouble thou give no more place to those mis-conceptions of Gods working with thee: as godly *Job* though in his trouble, that the Lord *was pursuing him for his sins, and making him to possess the iniquity of his Youth*; which as yet appears, by the course of that History, was not the Lords intention: So have I thought many times that the heavy hand of the Lord laid on me, had proceeded from his wrath; as if he had shut up his tender Mercy from me in displeasure for ever. But Lord let thy Light abide with me, that I sin no more with such distrustful motions

againſt thee; and now Lord ſpeak on yet further to thy Servant, for thy comforts have rejoyced my Soul.

Chriſt. Now concerning the weakneſs of thy faith, in the apprehenſion and application of my Promiſes: Remember that I am he that will not break the bruiſed Reed, nor quench the Smoaking Flax. What ſmaller thing is there than a Grain of Muſtard-ſeed, albeit the meaſure of thy faith were no more, yet have I not excluded it from the participations of my promiſe. A loving Father will delight to be holden by the hand of his tender Child, and knoweſt thou not, *that as a Father ſpareth his Son; ſo will the Lord ſpare him that fears him.* Haſt thou not read that although the faith of my Servant *Jacob*, was very weak, as thou mayeſt perceive by the great fear he conceived of *Eſau*; yet his weak faith was able to hold me till I Bleſſed him: be not therefore diſcouraged; for albeit, thou canſt not lay hold with the hand of ſtrong faith, if thou canſt but touch the Hem of my Garment with thy Finger, thou ſhalt draw vertue out of me. Conſider alſo with thy ſelf, that the faith of my Children is never greater, than when their feeling is weakeſt, and leaſt perceived. 'Tis eaſie for every

very one to believe, in the midſt of glorious feelings, and unſpeakable joys: but when a man can feel no comfort in me, and yet believeth on me, and waiteth on me for comfort, certainly the faith of that man is great. And ſuch was the faith of my ſervant, who in his greateſt trouble gave me this anſwer, *Albeit thou ſlay me, yet will I truſt in thee, O Lord,* Yet both againſt ſenſe and feeling. And did not alſo that Woman of *Canaan,* with invinceable faith cleave unto my mercy, even then when ſhe had no feeling of mercy. I gave her no favourable anſwer, for which in the end I call'd her faith a great faith.

Soul. O Lord, thou art the ſtrength whereby I ſtand in tentation; curſed be he that would make my Soul conceive wrongfully of thee. Be merciful O Lord unto me, and never let the malice of mine Enemies prevail over me. Sweet *Jeſus,* keep the heart, that through thine own Grace would fain keep thee. And now my Soul, remember that this is but the time of fighting; the time of triumphing will come: Why then ſhall the continuance of theſe reſtleſs thoughts diſquiet thee? If thou hadſt never been victorious but once in all thy life time, yet what

mercy had it been, that the Lord in the midſt of the Battel, ſhould make one to triumph? But thou canſt not deny that many joyful Victories now and before hath the Lord given thee.

Therefore now, my Soul, rejoyce and return unto thy former reſt; for the Lord hath been beneficial to thee: and account every one of theſe temporal victories, a pledge to thee of that full and final victory, that once thou ſhalt enjoy over all thine enemies; when the God of Peace ſhall tread down Sathan under thy feet.

The Soul rejoyceth in the Lord.

O Lord, if ſuch comfort be in thy Croſs, what is in thy Crown? And if thou doeſt give us ſuch joy, when thou takeſt us into thine hand to correct us with thy rods; Lord what wilt thou make us to find, when thou ſhalt embrace us in thy Arms, to kiſs us with the kiſſes of thy Mouth? O that theſe feelings might for ever abide with me! What trouble would not be eaſie where thy comforts are preſent? Surely (O Lord) all trouble vaniſheth, ſo ſoon as thou

thou doeſt begin to glance upon my Soul. Therefore, O my Love, my Light, my Life, my Joy, my Crown, my Glory, my Strength, help in the time of need; ſtand thou on my ſide, and I will not fear what my Enemy can do unto me. O happy time that ever I knew thee! Bleſſed be the Name of the Lord for evermore.

The Souls triumph over Sathan.

O Enemy, Sathan, albeit thine enmity be troubleſome unto me; yet I thank my God, through Jeſus Chriſt, that thou art againſt me, and that he hath put me in his Warfare to fight againſt thee. When I conſider that in Paradiſe the Lord proclaimed irreconcileable enmity between thee and my bleſſed Saviour, the Seed of the Woman, Chriſt Jeſus; I account my hope happy that thou art againſt me, and that Grace is given to me to fight againſt thee; for thereby I know that I am none of thine: but I do ſtand on that ſide whereof Chriſt is the Captain, all his Saints are Souldiers, and the Victory is moſt certain.

O deceitful Serpent, if I have found ſuch error ariſing from thoſe ſins which fool-

ſooliſhly I did by thy inticements; what ſhould I have found if I had followed thee in all the reſt, from the which the Lords preventing mercy kept me. I have learned by experience, that thou art a faithleſs Traytor; thou doſt tempt a man to ſin, and for the ſame ſins that he did by thy inſtigation commit, thou art he that doth firſt accuſe him.

The Lord confirm this good purpoſe of my heart, that I never hearken any more to thy lying words; and ſuffer not my Soul to be circumvented with thy deceitful ſnares: And as for the work of my Salvation, ſeeing it is a work that my God will work in ſpite of thee; wherefore ſhall I regard thy teſtimony? Thou didſt put it into queſtion to my Saviour, whether or no he was the Son of God; and what wonder if thou dareſt ſay unto his Children, that they are none of his? Is there any truth ſo undoubted that thou wilt not deny at any time? Why ſhall I enter into diſputing with thee any more? My Salvation ſtandeth neither in thy queſtioning, nor in my anſwering, but upon the Lords unchangeable love of Election.

If thou ſhouldeſt ſpeak for me, yet ſhould I not be the better; neither if thou ſpeak againſt

againſt me am I the worſe. When thou didſt confeſs that Jeſus was the Son of God, he rebuked thee, and thought it no honour to him to have thy teſtimony. When thou didſt cry out, that *Paul* and *Silas* were the ſervants of the moſt high God; albeit thou ſpakeſt the truth, yet did they not accept of thy teſtimony: ſo although thou wouldeſt ſay to me, that I were the elect Child of God, ſhall I think my ſelf the ſurer for that; and if on the contrary thou doſt deny it, am I therefore the more unſure of Salvation? Speak what thou wilt, thou art always like thy ſelf; thou haſt been a liar from the beginning; curſed of the Lord art thou in all thy ways, and with all thy confederates: Curſed are they that are in friendſhip with thee, and bleſſed for ever be the Lord that hath delivered me from thy deceit and tyranny.

The Concluſion of the Dialogue.

BLeſſed be thou (O Lord) for that it hath pleaſed thee to viſit the baſe eſtate of thy ſervant, to ſuccour me in my diſtreſs, and to comfort me with thy mercies. Lord evermore feed me with this

this Manna, and refreſh me with the ſprings of the water of Life. Shew at all times ſome ſign of thy mercy unto me, that mine enemy, Sathan, who laboureth to diſquiet me, may be aſhamed, becauſe thou art with me to ſuccour me.

A comfortable Meditation.

IF ye will mark and conſider, ye ſhall find that the Children of God in all their Temptations, are not ſo much doers with their will, as ſufferers againſt their will. This cogitation coming into my mind, ſuddenly comfort did ſpring in the middeſt of trouble; God giving me grace to underſtand that theſe motions wherewith I am troubled, were not ſo much actions done by me; for in truth, neither do I like or allow of them, but as ſpiritual oppreſſions of mine enemy, who ſtill warreth againſt me; ſometimes with armies of fears; ſometimes with armies of doubtings; ſometimes with unclean hands of wandring motions; and ſometimes with troops of worldly cares; making invaſion upon my Soul, and labouring to quench the ſpark of Spiritual Life, which the Lord had begun in me; there-

therefore anſwer for me (O Lord) for I ſuffer violence: Mine Enemy would oppreſs me, but (Lord) my hope for ever is in thee: Succour me with thy ſtrength and I ſhall live; and, Lord, impute not to me any of thoſe ſinful motions, that mine enemy raiſeth in me againſt my Soul.

Conſider this wiſely (O my Soul) and remember it: God that hath entred thee into his Warfare, and is thy ſpectator and helper, will never reckon up to thee Sathans deeds for thine; and learn thou wiſely how to diſtinguiſh them: but comfort thy ſelf as long as thou art able to ſtand to thy proteſtation, that thou do'ſt ſuffer violence in them; and canſt ſay with the Apoſtle, *This is not I, but ſin that dwells in me.* O Lord deliver me from the rage of this Spiritual Tyranny; many a time have I looked to have been ſwallowed up, but thou haſt ſuſtained me. Bleſſed be my God for ever, and the Lord be my God to the end.

Of the Lords Supper.

THE neceſſity of this will appear, if we conſider what advantage doth accrew

crew from hence to us-ward; and this appears,

1. From the admirable satisfaction it yieldeth unto a distressed Soul.

2. In that it instigates and stirs us up to the study of Piety and Holiness.

3. In that it enlightneth our understanding.

4. In that it corroborates us, or addeth strength to our weakness.

5. In that it maketh glad the conscience and heart.

6. In that it is as it were our *Viaticum*, or Refreshment in our Journey to that Celestial *Canaan*.

Three things principally are necessary to a fruitful Reception of the Lords Supper.

1. Purity and Holiness, *Lev.* 19. 2. *Be ye Holy, as I am Holy*. And this may be taken in two words: First, To be sorry and humble for past and present sins; and resolve in the Strength of Christ against sins to come. Secondly, To abandon all hatred and malice, because it is a Sacrament of Love.

2. A right intention; in communicating, 1. Not Customarily. 2. Not Men-pleasingly. 3. Not Appearing outwardly.

3. Actual Devotion; *viz.* 1. To endeavour to pray without distraction. 2. To be Spiritually ellevated Christ-ward in Affection

fection in his Ordinance. 3. To come with Humility and devout Reverence.

After Receiving the Holy Sacrament, 1. Give thanks to Christ the Author, for the vouchsafing it to thee. 2. Be careful for the future more and more to keep up his Worship. 3. Intreat him to abide with thee to the end of the World, and so to Eternity.

A Soliloquy concerning the Blessed Sacrament.

Quest. *For what cause do I receive this Institution, or Ordinance of God?*

Answ. 1. To the end I may regard and dutifully keep Christs most Holy Institution.

2. To demonstrate my self a Member of the same Body, whereof he is the Head.

3. That I may receive this Sovereign Repast, to the Corroborating of my Faith, and the Health of my Soul.

Quest. *What do I Receive?*

Answ. The Body and Blood of Christ after a Divine and Celestial Manner.

Quest. *What profit have I by the receiving of the same?*

Answ. Increase of Grace, Assurance of Gods Love, as a Pledge of an Eternal Inheritance purchased for me in Heaven.

Quest.

Queſt. *Why do I often Communicate?*

Anſw. Becauſe I hope I am one of Gods Children, and therefore deſire to come often unto him, as a God in Covenant and Father in Chriſt.

Queſt. *After what manner ought I to come?*

Anſw. By Faith and Repentance, with a fixed Reſolution to ſerve and obey him in Holineſs and Righteouſneſs, according to that Abiſity he ſhall beſtow on me, as long as I live.

Queſt. *What ſhould I obſerve before I have acceſs to the Lords Supper?*

Anſw. Doubtleſs I ought to examine my own Heart what ſins I ſtand guilty of in the ſight of God; and earneſtly to beg of God, both to diſcover them to me, and mortifie them in me, (being the ſole Work of God) and humble me for them.

2. Stedfaſtly to confide in Chriſt for a Pardon of theſe things; judging him only *able to ſave to the uttermoſt all that come unto God by him* (for ſo it is in his Word) and to work in me what is promiſed in his Word.

3. To Conſider, that I ought to come prepared to ſuch an Holy Ordinance; becauſe it is Commanded in Gods Word, *Let a Man examine himſelf, &c.*

1. To

4. To Conſider that Prayer is the beſt means whereby I can be fitted for the receiving of ſuch a Sacrament.

5. To be much in the Meditation of the Paſſion of Jeſus Chriſt, his Reſurrection, and of my riſing with him unto a newneſs of Life, a Life of Holineſs here, and in ſeeking life hereafter. *If ye then be riſen with him, ſeek thoſe things that are above.*

6. To conſider that theſe Elements (*viz.*) Bread and Water, that I am preparing to receive, are ſo to be received as the Body and Blood of Chriſt by Faith, whereby his Death is ſhewed forth; and the worthy Receivers are not Corporally and Carnally, but Spiritually partakers of the ſame Body and Blood, with all his benefits, to their Spiritual Nouriſhment and growth in Grace.

In a word, I or any other that would worthily partake of this *Lords Supper*, muſt examine our ſelves of our knowledge to diſcern the Lords Body, of our Faith to feed upon him, of our Repentance, Love and New Obedience; leaſt coming unworthily, we eat and drink Judgment to our ſelves.

A Prayer before the Communion.

O Glorious and Omnipotent God, behold I, an unworthy wretch, am preſuming to draw nigh thy Table, a Banquet of thine appointment; I am approaching, I ſay, but as the Patient to the Phyſician, as the Unclean to the fountain of Mercy, as the Blind to the light of Eternal Brightneſs; as a poor Begger to the King of Mercy; as the Naked to the Lord of Heaven and Earth. I beſeech thee out of the abundance of thy Pity to heal my Infirmity, to waſh my Foulneſs, to enlighten my Darkneſs and Blindneſs, to enrich my Poverty, to cloth my Nakedneſs, that I may receive the Bread of Angels. O thou the King of Kings and Lord of Lords, grant that I may receive thee with ſuch reſpect and reverence, with ſuch contrition and fear, with ſuch faith and purity, with ſuch a purpoſe and humility, as is expedient for my Soul.

Lord notwithſtanding mine unworthineſs, give me not only the Sacrament but the vertue of the Sacrament; and grant me ſo to receive the Body and Blood of thy only Son, that I may be incorporated

rated into the Myſtical Body, and be accounted as a Member of the ſame. Grant that whom I now receive, as it were covered with a vail, I may one day behold in Glory; who liveth and reigneth with thee and thy Holy Ghoſt, world without end. *Amen.*

A Thankſgiving after the Communion.

BLeſſed Jeſus, Praiſes is due to thy ſelf, for that infallible love of thine, that by thy death didſt redeem mankind; I beſeech thee ſuffer not that precious Body of thine to be broken, nor thy Blood to be ſhed for me in vain. O let thy Bleſſed and Sacred Body feed my Soul, and precious Blood quicken my ſpirit; and by increaſing from one degree to another, I may become a fit member of thy Church, which is thy Myſtical Body: and grant that I may never depart from it, nor break that league that I have been renewing at thy Table; but may continue therein, ſerving thee in Holineſs and Righteouſnes all the days of my life, till I ſhall enjoy thy ſelf fully to all Eternity in Heaven; where there ſhall be an end of theſe things: and that for thy Names ſake, *Amen.*

Short though ſweet

MEDITATIONS,

Or ſweet Cordials for the

HEART.

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1. IT is a folly to think that we ſhould have Phyſick and Health both at one time; reſolve therefore upon waiting his leiſure: after a weary Week comes a Sabbath; and after a Fight Victory.

2. Unkindneſs of others to us is but a correction of our unkindneſs to God.

3. He that can't abound without Pride and High-mindedneſs, will never want without too much dejectedneſs.

4. Let us not ſeek our ſelves abroad out of our ſelves, in the conceits of other men: That man ſhall never lie quiet that hath not learned to ſet light by others cauſeleſs ill conceits.

5. Them that ſet too high a price upon themſelves, where others will not come up to their price, they are diſcontented.

6. Theſe

6. Thoſe whoſe condition is above their worth, and their pride above their condition, ſhall never want ſorrow; yet we muſt maintain our Authority in our places, for that is Gods and not ours; and we ought ro carry our ſelves ſo as that we may approve our ſelves to their conſciences, though we can't have their good word.

7. One end why God ſuffereth the Soul to tire and beat it ſelf, is, that finding no reſt in it ſelf, it might ſeek to God.

8. A man can be in no condition, wherein God is at a loſs; if comfort be wanting, he can create Comfort, not only out of nothing, but out of diſcomfort: He made the Whale that ſwallowed *Jonas*, a means to bring him to Land.

9. The only way to have our will, is to bring it to Gods Will.

10. The way patiently to ſuffer Gods will, is, to enure our ſelves to do it; they that have not enured themſelves to the yoke of obedience, will never endure the yoke of ſuffering.

11. When we can ſay to God, Wilt thou have me poor and diſregarded, I am well content? Thus a godly Man ſays *Amen* to Gods *Amen*, and puts his *Fiat* to Gods *Fiat*.

12. None feel more Experience of Gods Providence, than thoſe that are moſt reſolute in their obedience.

13. After we have given Glory to God, by relying upon his Wiſdom, Power, Strength and Truth, we ſhall find him imploying theſe for our Direction, Aſſiſtance, and bringing things to our deſired Iſſue; yea, above what we deſire or thought of.

14. The more Paſſion, the leſs Diſcretion; becauſe Paſſion hinders the ſight of what is to be done.

15. It is good to obſerve the particular Becks of Providence, how things joyn and meet together: Fit occaſions, and ſuiting of things, are intimation of Gods Will. Providence hath a Languags, which is well underſtood by thoſe that have familiar acquaintance with God: They ſee a train of Providence leading one way more then another.

16. Labour to fit a promiſe to every condition thou art in. There is no condition but hath a promiſe ſuitable to it.

17. He that loveth too much, will grieve too much. It is the greatneſs of our Affection that cauſeth our Affliction.

18. All our noiſe proceeds from a Swelling Vapour of Pride: It is Air incloſed in the

the Bowels of the Earth, that ſhakes it, which all the four Winds can t do.

19. There is an Art of bearing troubles, if we can learn it without over-troubling our ſelves; as in bearing a burthen, there is a way to poize it that it weigh not over heavy; if it hang on one ſide it poizeth the Body down: the greater part we pull on our ſelves, by not imparting our Care, ſo as to take upon us only the care of duty, and leave the reſt to God.

20. We muſt not mingle our Paſſions with our Croſſes; like fooliſh Patients, chewing the Pills which they ſhould ſwallow dovvn.

21. He that ſees not God every where, ſees him no where.

22. He that loſes himſelf in ſelf denia l finds himſelf in Gods Boſom.

23. In Proſperity fear God, in Adverſity love God.

24. Praying will make thee leave ſinning, or ſinning make thee leave praying.

25. Our weakneſs and inabilities break not the bond of our duties.

26. No ſin but is eaſier kept out than caſt out.

27. What we are afraid to do before men, we ſhould be afraid to think before God.

28. Nature vexed and Nature armed, ſoon diſcovers it ſelf.

29. They that retain the memory of mercies, ſeldom loſe the ſight of mercies.

30. What unthankfulneſs is this, to think upon two or three croſſes, ſo as to forget an hundred bleſſings? What folly is it to darken our Spirits, and to indiſpoſe our ſelves to the taking or doing of good.

31. A Limb out of joynt, can do nothing without deformity and pain: Dejection takes off the wheels of the Soul: Joy is as Oyl to the Soul, it makes Duties come off chearfully from our ſelves, pleaſing to others, and acceptable to God.

32. Let us go on to add Grace unto Grace; a growing Chriſtian is always a comfortable Chriſtian: the Oyl of Grace will bring forth the Oyl of Gladneſs.

33. Melancholy Perſons are things that ſeem black and dark to themſelves; their Souls are as it were dead-black: whatſoever comes to a Melancholy Perſon, comes in a dark way to his Soul.

34. In all grievances, let us look to ſomething that may comfort us as well as diſcourage us; let us look as well to what we enjoy, as to what we want. As in Proſperity God mingles ſome croſs to diet

diet us, ſo in all croſſes there is ſome thing to comfort us. As there is vanity lieth hid in the beſt worldly good, ſo there is a bleſſing lies hid in the greateſt worldly evil.

35. We muſt neither bring ſin to, nor mingle ſin with, our ſufferings; for that will trouble the Soul more than the trouble it ſelf: We are not hurt till our Souls be hurt.

36. In ſudden encounters ſome ſin doth many times diſcover it ſelf, the ſeed whereof lieth hid in our hearts; which we think our ſelves free from: What cauſe have we then to fear continually, that we are worſe than we take our ſelves to be? The force of Gun-powder is not known till ſome ſparks lite in it.

37. What a ſight were it to ſee the Feet where the Head is, and the Earth to be where the Heaven is? To the Spiritual Eye it ſeems as great a deformity to ſee the Soul to be under ſinful paſſions.

38. A good heart, when any Corruption is diſcovered, by a ſearching Miniſtry, is affected, as though it found out ſome deadly enemy. Techineſs and Paſſion argues Guilt.

39. The imaginary grievances of this life are more than the real.

40. The

40. The way to expel Wind out of the Body, is to take wholeſome Nouriſhment; ſo to expel Windy Fancies from the Soul, is to feed upon Serious Truths: Our beſt way, therefore is, to propound three objects to the mind; as 1. To conſider the greatneſs and goodneſs of God. 2. The Joys of Heaven, and the Torments of Hell: And 3. The laſt and ſtrict day of account. 4. The vanity of Earthly Things. 5. The uncertainty of our Lives.

41. A Man naturally is weaving Spiders Webbs, or hatching Cockatrice Eggs; exerciſed either in miſchief or vanity.

42. It would much avail, to the well-ordering of our thoughts, to ſet our Souls in order every morning, and to ſtrengthen and perfume every morning our Spirits with ſome gracious Meditations, eſpecially of the chief end and ſcope, wherefore we live; and how every thing may be reduced and ordered, to farther the main (that is to ſay) Gods Glory and our own Salvation.

43. Some will be content to embrace Truth without hatred of the World; and Chriſt without a Croſs, and a Godly Life without a Perſecution: They will pull a Roſe without Pricks: Such empty conceits will be too weak to encounter with ſuch real Trials.

44. It

44. It is a courſe that will have a bleſſing attended, to joyn in a league, one to watch over another, and to obſerve each others ways; 'Tis uſual to joyn in Prayer, why not in this.

45. Happy is he that in the way to Heaven meets with a chearful and skilful Guid and fellow Traveller, that carrieth Corbials againſt all faintings of Spirit.

46. There is an heavy imputation on them that comforted not the weak; when men will not own others in trouble, but as the herd of Deer, forſake and puſh away the wounded from them.

47. God often ſuſpends comforts from us, to make uſe of our Chriſtian Friends, by whom he purpoſeth to do us good: Oftentimes the very opening of mens griefs brings eaſe, without any farther workings upon them; the very opening of a Vein cooleth the Blood.

48. A Chriſtian, when he is beaten out of all other comforts, yet hath a God to turn unto; he can wreſtle with him with his own Strength, and plead with him with his own Arguments.

49. Labour to anſwer every relation wherein thou ſtandeſt to God; 1. As a Father, by truſting to his care. 2. A Teacher, by following his Direction. 3. A Creator,

tor, by depending on him. 4. As an Husband, by an inſeparable love to him. 5. And laſtly, as a Lord, by obedience to him.

50. Deſpair is often ground of hope: when the darkneſs of the night is thickeſt, then the morning begins to dawn.

51. We may ſafely expect God in his ways of mercy when we are in his ways of obedience.

52. By truſting any thing more than God, we make it an Idol and a Curſe: It will prove a lying vanity and vexation, bringing that upon us we looked not for.

53. 'Tis a vain pretence to believe that God will give us Heaven, and yet to leave our ſelves to ſhift in the way.

54. The way to have any thing taken away, and not bleſt, is to ſet our hearts too much upon it.

55. The greateſt honour we can do to God, is when we ſee nothing for us, but rather all things contrary to what we look for, then to ſhut our eyes to all inferior things, and to look altogether to his ſufficiency.

56. It is an evidence of true truſt, when we can wait Gods leiſure, and not make haſte.

57. Faith doth not (eſpecially at firſt) ſo ſtay the Soul, as to take away all ſuſpicion

ſpicion and fears to the contrary, though the prevailing of miſ-belief is taken away: The Needle in the Compaſs will ſtand North, though with ſome trembling; and the Ship that lieth at Anchor, may ſometimes be toſſed, yet it will remain ſo faſtned that it cannot be carried away by wind or weather.

58. Look not ſo much on thoſe miſeries which our weak Natures are ſubject unto, as upon God for ſtrength and comfort in them; mitigation of them, and grace to profit by them.

59. The time of ſickneſs is the time of purging from the defilements of ſin, which we have gathered in our health; till we come purer out: which ſhould make us the rather willing to obey God and abide his time. Bleſſed is that ſickneſs that proves the health of the Soul; we are beſt for the moſt part when we are weakeſt.

60. In all kind of troubles 'tis not the ingredients that God puts into the Cup, that ſo much afflicts, as the ingredients of our diſtempered paſſion mingled with them.

61. We are not much diſquieted when we put off our Cloths and go to Bed, becauſe we truſt Gods ordinary providence

to

to raiſe us up again; and why ſhould we be diſquieted when we put off our Bodies and ſleep our laſt ſleep, conſidering that we are more ſure to riſe out of our Graves than our Beds; yea, we are already raiſed up in our head Chriſt.

62. Let us do our own work, and leave God to do his: Diligence and Truſt in him is only ours, the reſt of the burden is his. Let us think of Chriſt as our duty, and God will think what is for our comfort.

63. In the worſt times there is a preſence of God with his Children. 1. By moderating the meaſure. 2. The time. 3. In joyning ſome comfort with it. And 4. By ſupportation.

65. A good Chriſtian hath, 1. A God to go unto. 2. A Promiſe. 3. Former Experience, beſides ſome preſent Experience.

65. What is our Life but a Web, woven with ſome intermingling of Wants and Favours, Croſſes and Bleſſings, Riſings and Fallings, Combats and Victories.

66. God deferrs, but his deferring is no empty ſpace, wherein no good is done; but there is in that ſpace a fitting for the Promiſe.

67. Chriſt prays in the Garden before he enters into the Combate of his reſolved

ſolved paſſion: whence we may learn, that Prayer is an Anchor to ſtay the Soul being toſſed; a ſupport under a burden; a removal of a judgment, or an affliction, or changes the nature of the affliction.

68. It is more comfort to receive ſtrength in ſuffering, than to be delivered from ſuffering.

69. Our ſins were the cauſe of Chriſts Agony, the Thorns that prick'd him, the Spear that pierced him, the Torments that afflicted him.

70. We ſhould always abhor ſin, more in regard it is hateful to God, than becauſe it is hurtful to us.

71. We had need to pray that the *great change* be wrought *in us*, before the *great change* be wrought *upon us*.

72. As the Blood of Jeſus only can free us from the *guilt* of *ſin*, ſo his Spirit alone can cleanſe our hearts from the *filth* of *ſin*.

73. Let us pray that God would ſhew us what we are by Nature, and make us what he would have us by Grace.

74. There is nothing *terrible* in death but what a wicked life hath made ſo.

75. Let us chuſe to *ſuffer* rather than *ſin*, ſeeing we may ſuffer without ſin, but we can never ſin without ſuffering.

66. Shall

76. Shall Chriſt ſhed his *Blood* for thoſe ſins that were others, and ſhall not we ſhed *tears* for ſins that are our own?

78. A true Chriſtian believes that *good works* can't ſave him, and yet he believes that he can't be ſaved *without them.*

79. Let us repent us of the evils that we have committed, that God may repent him of the evils that he hath threatned.

80. 'Tis certain that wicked men ſin if they pray not, and it is true, that even their Prayers are ſin; *Prov.* 15. 8.

Evening Meditations and Ejaculations coming in from ones Imployment.

O How good God has been to me this day, in preſerving me; he might have ſtruck me dead, or have let me fall into ſome danger or other; and yet has kept me from ſpiritual and temporal enemies, and from the accidents attending on the frail nature of poor mortal Creatures. O bleſs the Lord, O my Soul, and all that is within me bleſs his Holy Name.

Medi-

Meditations in time of undreſſing ones ſelf.

I am puting off my Cloths, O Lord, it may be the laſt time, O help me to put off my ſins, thoſe rags that make me ſo deformed in thy ſight. O ſtrip me of this depraved nature, that all men are guilty of and inveſted with.

Being undreſſed, a Meditation.

Lord I am naked and bare before thee, and ſo are the ſecrets of all men, and before whom all ſecrets ſhall be diſcloſed. Lord diſcloſe all the ſecrets of my treacherous heart, that I may bewail what ſins are not repented of.

Getting into Bed, a Meditation.

It may be the laſt time that I ſhall lie down, O put me in mind (Lord) of my lying down in the duſt, when the Worms ſhall be my Bed-fellows, my Grave my Bed, and the Graſs my Cloths to cover me.

Going to Sleep, a Meditation.

It may be I may ſleep an everlaſting ſleep (Lord) let me whether ſleeping or waking, acquieſce in thee; and let me by this reſt be mindful of that everlaſting

reſt for thy Saints. Guard me with Angels, that I may ſleep ſecure.

Morning Meditations.

Awakened out of Sleep.

O God, how mightſt thou have made my Bed my Grave, my Sleep my Death, and yet I am preſerved by thy good hand of providence; bleſſed be thy Name Lord. O Lord, as thou haſt awaked me out of Temporal Sleep, O let my Spiritual Eyes be opened, that I may be more awakened out of the ſleep of Sin.

Ariſing.

O Lord, let my Ariſing put me in mind of the firſt Reſurrection, to wit, from Sin, and of the ſecond, that is at the laſt day; that by the Ariſing of the one, I may Ariſe with comfort at the other.

Putting on the Doublet.

Lord help me to put on the Breaſt-plate of Righteouſneſs, that I may be able to reſiſt all the fiery darts of Sathan.

Putting on the Breeches.

Help me, O Lord, to gird my Loyns with Righteouſneſs.

Putting

Putting on Stockings and Shoes.

O Lord help me to get my Feet ſhod with the preparation of the Goſpel of Peace.

Putting on the Coat.

Draw out my heart Lord to praiſe thee for thy Clothing me; let me be clothed with the Garments of Righteouſneſs; cover me, O Lord, with the skirt of thy loving kindneſs.

Waſhing.

Lord waſh me from all my ſins in that Fountain that's ſet open for ſin and for uncleanneſs, and help me to waſh my hands in innocency.

Combing the Head and Bruſhing the Cloths.

Lord take away all that ruſt and dirt that ſticks ſo cloſe to my Soul, and make me clean; and then I ſhall be clean indeed.

Putting on the Band.

Lord let thy wiſdom be as a chain about my Neck.

A ſhort Meditation before Prayer before one go to Work.

O what a reaſonable thing is it, that I ſhould (ſeeing God renews his Mercy every Morning) renew my Acknowledgements in Prayer and Praiſes, both for received Mercies, and an Engagement for future Mercies. O Lord, let my Deſires be as a Morning Sacrifice, and the early ſmoak of my incenſe renew thoſe leagues my ſins this night may have broken.

Before Work.

Lord, ſeeing thou haſt dealt ſo kindly with me this night, as to preſerve me and keep me, and bring me to my Imployment, let my Actions all be to thy Glory, and whatſoever I do it may be according as thou requireſt in thy Word; that doing nothing but what is, or tends to thy Glory, in a lawful Imployment, I may be proſpered in all my Deeds.

MVSEVM BRITAN NICVM

A Valediction to the World and its Inhabitants.

VAin World adieu, whose chanting charms entice,
And keep me from the things of better price:
I now am bent for new discoveries,
In Lands that are beyond the azure Skies:
My faith a City fair hath in her eye,
Whose Subjects all are Saints; thither go I:
There shall this drossie Flesh, and Blood (refin'd)
Immortal grow, and free from fears of mind:
Where (whilst my Saviours presence my mind chears)
My heart shall vent no sighs, my eyes no tears;
But fill'd with joyes, from age to age I'll sing
Sweet Allelujahs to my God and King.

2. To Servants.

Farewel my Servants! though my Covenant
Requires attendance from you, none I'll want:
Your Master, and mine, own I go to see,
He calls me home; but mourn you not for me:
I must confess, a truant I have been,
Yet he hath sworn he'll pay my wages in,
Serve I him but the twinkling of an eye,
I shall have wages paid eternally.

His

His Debtor deep and desperate was I,
Until he sent his Son for me to die.
O love, stronger than death! my Soul away,
Make speed, lest thy dear Master for thee stay.

3. To Intimate Friends.

Farewel my mind's emboſom'd darlings dear;
I highly prize you, yet muſt needs forbear
From hugging your enjoyment; for I am call'd
By the great Friend *of* Friends, *to be inſtall'd,*
With his triumphant friends, that are above
In the great Principality of Love.
Detain me not, nor count this an offence,
The King of Kings commands me; I muſt hence.

4. To Brothers Siſters, and Kindred.

Farewel my Fleſh and Blood, my Kindred dear,
Whoſe homogenial parts at firſt one were.
Till Rib-made Eve *made two (who ſtill one were)*
Millions of millions now in number are.
I have attain'd new conſanguinity,
Who ſing ſweet Requiems *eternally*
To the enthroned Souls; not to be ey'd
By Mortal Opticks, they are glorifi'd:
Heaven's their Foot-ſtool, their Seat the Glorious Flore
Of his great Throne, that reigns for evermore.

5. To Father.

Farewel my beings inſtrumental cauſe,

Aſſign'd

Aſſign'd by the Author *of Divine Laws;*
Who my new Father is, and old one was,
Ere you were ſo! to whom I now do paſs.
Methinks with ſorrow ſore oppreſt's my heart,
To think that from you I at laſt muſt part.
But O why do I grieve! To go to him,
That gave his Son a ranſom for my ſin:
And by whoſe wonderfully great affection,
Made Love *ſole ground of my poor Souls electi-*
Father! if you are loath I gone ſhould be, (on.
Come but to him, you'll ſurely come to me.

6. To Mother.

Farewel dear Mold, wherein I mortal clay,
Fram'd was, that bar'ſt me nine moneths,
night and day;
And after grievous travel gav'ſt me paſs.
When (by the eternal Potter I fram'd was)
Into this vail of tears! thy torments bind me
To boundleſs love, yet thee muſt leave be-
hind me:
Oh let me flee, and haſte thee after me;
To dwell together in felicity.

7. To Children.

Farewel ſweet implings, death's ſweet writ of
Doth me remove from you, th' Epitomes (eaſe
Of me and my dear ſecond! farewel; I
Muſt have a reſidence beyond the skie,
You therefore I commit, unto your Father;
Who will you keep, and unto me will gather
You, if you faithful be unto the death;

And

And give you crowns of life, for transient breath,
In Heaven, with Angels, Saints, and Martyrs throng,
To sing for ever Sions Lamb's *sweet Song.*

8. To Wife.

Farewel my better half, life of my life,
And sub-celestial comfort, dearest Wife,
One heart in two, in parting we must cleave,
As we made one of two at meeting: leave,
Spare these heart-melting cries; let crys with tears
Thy frailties to bewail, sound in Gods ears:
Swim in those streams, unto that harbour; where
The presence of our King thy heart will cheer;
I do but go before, and thee expect
Among the number of the Lords Elect.

9. To all joyntly.

Farewel World, Servants, Relations, *near,*
Brothers, *and* Sisters, *all my Kindred dear;*
Father, Mother, Children, *and dear* Wife:
All whom I dearly lov'd as my own life.
I must be gone, I must depart from hence;
Seeing it is for my good, you will not take offence.
My King *and* Captain *calls, me to install,*
In Heaven above, free from all slavish thrall.
Once more adieu unto you all, until
We shall together meet on Sions-*Hill:*
Where we all joyntly shall loud praises sing,
Unto our God, our Saviour, and our King.

FINIS.